

The American Missionary

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LITTLE HOT DOG

THIS is a boy's name, not that of a new kind of sausage. It is not his real name—that is Stanley—but a nickname. If, last summer, when you were motoring, you reached a certain point on the Connecticut coast about ten in the morning, you saw, just emerging from the side door of a sea-food restaurant, a little tow-headed boy about three or four years of age, hatless, clad in long black overalls, swinging his hands, all ready for a full day of action. If you saw such a boy, you saw Little Hot Dog. His mother is dead; so is his father. The cook in the restaurant, who earns her own living, took pity on him, and now she earns his living too. I do not know whether she is of kin, or if she is a Congregationalist. I am positive she has a Christian spirit.

If you had been visiting my friends across the way, you would have been fascinated with Little Hot Dog. Always "by the side of the road," "a friend of man" and of women, too—of anybody, in fact, who would give him money; with his heavenly smile and "thank you" for those who were kind, and tears and anger and blows of a tiny fist for those who teased him.

You ought to see him work! I hope it is prophetic! All that the men about him do, he does. He opens the gate to let out those who have been riding on the flying horses; he calls, "Hot dogs! hot dogs! All hot, ten cents!" His shrill boyish treble would be delicious if it were not pathetic.

There is another picture in the film—that of Little Hot Dog on Sunday. This day he discards the overalls and appears in a suit, if you please. You should see him guard it against vagrant drops from a too intimate "cone." He does the same things as on the other days, but he does them differently this day. It's Sunday!

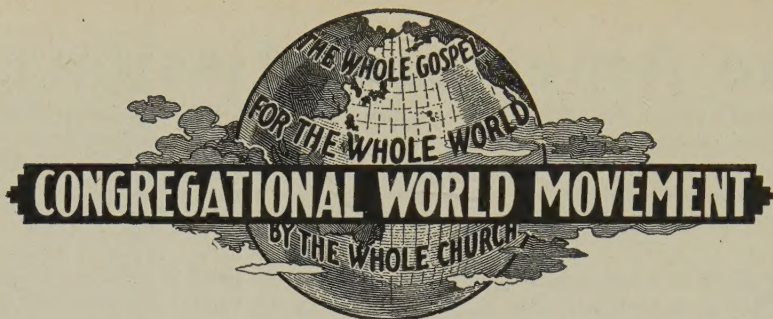
Toil and worship! Given care and culture, what a man these qualities would produce!

One day I called on my friends and asked, "Where is Little Hot Dog?" "Gone," said they. One morning the restaurant was closed, the music had ceased, the frankfurters were all eaten. Little Hot Dog was gone. Who will help him now toil and worship?

Well, the next Survey of the C. W. M. will say that there are 27,000,000 Protestant children and youth in this land not in Sunday School or under other religious instruction and that our Congregational church is responsible for 1,500,000. Little Hot Dog is a legion then, a legion of a million! Maybe he will be in kindergarten in your town with your boy this fall. Ask your lad to be good to him—to divide his orange with him. We all have got to divide tomorrow.

And if you see Little Hot Dog on the street, won't you bend over him for just a moment as another Man once bent over little children? And won't you see if you cannot put about him some of the influences which somebody, who bent over you, gave you, which will make the spirit of incipient toil and worship fructify in full-grown Christian manhood?

—W. S. B.



DISTRIBUTION OF THE \$5,000,000 APPORTIONMENT FOR 1921

THE following is the distribution, recommended by the Survey Committee and adopted by the Executive Committee of the Congregational World Movement, of the \$5,000,000 to be apportioned to the churches for 1921, and which it is hoped will be fully pledged and raised:

American Board of Commissioners for Foreign Missions	37½%
(Of which 24½% direct, and 13% through Woman's Boards)	
Church Extension Boards:	
Congregational Home Missionary Society	19%
Congregational Church Building Society	8½%
Congregational Sunday School Extension Society	2%
	—29½%
American Missionary Association	12½%
Congregational Education Society	4%
Congregational Board of Ministerial Relief	2%
(Total, 48% for Homeland Societies, 35% direct, and 13% through Woman's Home Missionary Unions)	
Annuity Fund, (for older Congregational Ministers)	2%
Educational Institutions	11½%
Miscellaneous	1%

Setting Up Conferences

A Setting Up Conference for the Congregational World Movement was held at the Broadway Tabernacle, New York, Thursday, September 16, and another at the Old Seminary Building, 44 North Ashland Boulevard, Chicago, September 23. These conferences were well attended by representatives of the missionary societies, state conference officers, women's organizations, and others. The actual needs of our missionary and educational work were fully presented, and plans for the coming year were discussed. The new apportionment figures, on the \$5,000,000 basis, were frankly and courageously faced. The spirit was excellent at both conferences and presaged a successful outcome for the 1921 campaign.

Missionary Education

Pastors and leaders in our churches have received ere this copies of a Manual of Principles and Methods of Missionary Education issued under the joint auspices of the Congregational Education Society and the Congregational World Movement. The Manual has been prepared with a view to helping in the promotion of missionary education in our churches. A careful study of it is urged upon all who receive it, and a hearty compliance with its recommendations will result in inestimable benefits for our great missionary undertakings. Additional copies of the Manual may be secured at a cost of ten cents each, either from the Congregational World Movement or the Education Society.

Send In the Money

Reports are reaching the New York office of the Congregational World

Movement to the effect that many church treasurers have already on hand considerable sums collected from pledges made last spring, but are holding the amounts. One reason given for such a course is that the Interchurch has collapsed, and therefore the money need not be paid. The outcome for the Interchurch World Movement in no way affects the pledges sought and secured for our cause. The missionary societies and educational institutions among which our funds are distributed are in need of every dollar that can be secured, and their need is immediate. Treasurers, please send in the money you have secured. Pastors, pass this word to your treasurers and ask their immediate compliance with the request.



A SURE SOLUTION OF THE CHURCH'S FINANCIAL PROBLEM

By Charlton Bates Strayer

THE Christian church is not looking for a "get-rich-quick" scheme to fill its coffers, but has no serious objection to discovering a way by which it would have absolutely all the money it requires. Such a plan, thoroughly religious in principle, does exist. That principle is God's ownership—man's stewardship. When Christian people accept this and acknowledge that they are God's stewards, and act upon that principle, the church's financial problems will be over.

The situation is a good deal better than it used to be, for we now have systematic giving. Instead of contributing spasmodically, or only as moved by the spirit, we now give a certain definite sum for every week of the year. This registers a big advance over haphazard habits. The next logical step is proportionate giving. Systematic giving means putting method into benevolence. Proportionate giving means recognition of stewardship—putting into benevolence the principles of a just proportion.

Now this is not a new thing in church finance. It is one of the oldest principles of the Hebrew religion. The Hebrews looked upon the tithe as a debt due Jehovah, and only when they had discharged this debt could they speak of making gifts. While we do not urge the tithe, it is interesting to note that the United States Government anticipates a possible generosity totaling 15 per cent of income, and provides this exemption for benevolences in the income tax law. We do not specify what proportion, but only that as good stewards of God's mercies, everyone should agree upon a definite percentage of income for God's work.

Note the amazing results of systematic and proportionate giving in an average church of three hundred members. Suppose one hundred and fifty of this number are resident adult bread-winners with an average income of \$1,500 per year—for these days a low average. If all gave 5 per cent of their income to benevolences it would mean a per capita of \$75. On the supposition that only two-thirds of this, or \$50 was given into the church treasury, it would mean annual receipts for this church of \$7,500 for all purposes from one hundred and fifty persons. Should 10 per cent be adopted instead of 5 per cent, and as before only two-thirds given into the church treasury, it would mean \$15,000, the whole tithe being \$22,500. Compare this with the average giving of Congregationalists of all ages for the last thirty years—\$16.50 per capita. The Pilgrim Memorial Fund and Congregational World Movement contributions have raised this average, but we have still a long way to go before we reach the level even of those giving to God 5 per cent of their incomes.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

THE PROGRAM OF EVANGELISM FOR THE FALL MONTHS

THE work of the church frequently opens in the fall with a church Rally. If properly advertised and carried through a Rally will re-enlist the members returning to their homes after their summer vacations and enlist the newcomers to the parish. It causes the people of the community to think of their obligations to the church and to plan for their own participation in its worship and service. It acquaints the community with the church, its plans, its methods, its personnel, and its outlook.

The Object of the Church Rally

The object of the Church Rally is to put the worship and service of the church into the thought of the people, and everything should be done to this end. Some useful methods are the writing of personal letters to former members, the use of printed invitations, the wide distribution of material bearing upon the work of the church, and attractive announcements in store windows and in the daily papers, together with an inviting and wide-awake program for the day, and, above all else in value, the personal work of the members of the congregation in inviting others. The church of course is under a very heavy responsibility that the program as advertised be carried through, and that all who have a part in the program really "deliver the goods;" that the music and the sermon and all other parts of the service be such as to cause those who come in response to the invitation to want to make church-going, and especially to this church, a part of their weekly schedule.

The Fall Canvass for New Names

In preparing for Rally Day the pastor and his workers must compile an accurate list of newcomers and to this list new names will be added continually. The public school cards will supply the names and addresses of families having children.

The Fall Visitation

Following Rally Day there should be a painstaking visitation of the entire parish. In doing this a pastor may use to advantage some of his lay-helpers, but it should be borne in mind that a visit from a layman never takes the place in the mind of a family of a visit from the pastor himself.

Pastoral Calling

It is not necessary to introduce here a discussion of pastoral calling except to say this: In making a call on a family the pastor should have in mind just what his object is. This may be outlined in part as follows: He represents the organized church in its worship and service, and his conversation, as well as his presence, should emphasize this fact. His conversation will naturally begin with the family, the members of the family, where they have employment, if they are progressing in their employment; what kinds of ambitions the different members may have; what sort of an ideal the mother has for the future of her children; what are the dominating interests in the family life; what interest there is in religion; what participation they have had in church life and work heretofore; the special needs of the family; in what man-

ner the church may make a definite contribution, both to the family life and to the lives of the individuals, and to what specific tasks in the church they can be invited. These are in brief some of the topics the pastor should have in mind as he directs his conversation. Of course it is understood that the pastor will be wise enough not to make this evident, but the visit should result in the pastor's coming away from that home with these items of information securely fixed in his own mind, and as soon as he reaches his study he should put on paper his impressions, the needs and the opportunities of this family. In this way he has before him the data upon which to base the campaign which he and the members of his church will carry through, the object of which is that the church shall minister to the needs of this family and shall win them to whole-hearted service in the church and fellowship of its worship. When one realizes the long and careful period of cultivation required to bring a family not in touch with the church into active participation in its worship and service, he will weigh very carefully the various elements of such a program and will appraise the introductory visit and analysis of conditions and opportunities very highly indeed. A parish visitation carried out along these lines will indicate to the church and its officers the possibilities for evangelistic service in the year's work.

What is here described as "The Fall Visitation" and listed as part of the fall program ought to be in a way continuous; that is to say, the pastor will be finding new people whom he will look up in the same painstaking way as he has those of whom he learned through the fall activities. If this work is not started and carried as far as possible in the fall, it adds much to the complexity of the after-Christmas or pre-Lenten program.

The Fall Reception

Many churches plan for a fall reception of new members at the October or November communion. If the visitation has been carefully made it will be found especially advisable to follow with a fall reception of members, for the pastor will find families who are willing and ready to join the church at the first invitation either by letter or on confession. There will also be a number who though willing were prevented for one reason or another from uniting with the church at the Easter or spring communion, but who are now ready to become members. A surprisingly large number of people may be brought into the church at the fall communion. The pastor should prize such an ingathering very highly, not only because those who unite with the church in the fall gain what amounts almost to a full year of service, but also because such a reception will give tone and direction to the whole year's plan. It will center the thought of the church upon this fact—that the church has a clearly defined program with a definite aim, the enlisting of people in the worship and service of the church.

Results of the Fall Work

The pastor should come to the holiday season having accomplished three definite things:

1. Through the Rally he has encouraged his people to keep up the habit of regular church-going, and has assisted others to form the church-going habit.
2. Through the visitation he has secured the names and addresses of new families, with definite information concerning them without which his efforts are bound to be shots in the dark.
3. He has welcomed into the church all those who are willing to come, and by so doing given his people a vision of the possibilities of the year's program, and has registered clearly in the minds of the people his determination to carry through a practical plan of church work.

THE PASTORS' SECTION

THE CHURCH AS A CENTER OF AMERICANIZATION

By Rev. Andrew Gavlik, Duquesne, Pa.

FVER since America entered the world war the cry "Americanization" has been in the air. The church, the school, political parties, newspapers, magazines, the Government itself, demand some sort of Americanization of the foreigner. It is evident that America wants the foreigner Americanized, but as to what is really meant by Americanization there seem to be differences of opinion. Some recommend one method of bringing it about, some another, and as a result the poor foreigner does not know what is expected of him in order to be considered a good American.

What Is True Americanization?

To foreign-born Americans, Americanization means teaching the language of the country to the newcomer and instilling into him a real love for the land of his adoption, as well as imparting a knowledge of the requirement for good citizenship. Generally speaking, this is our view of the right kind of Americanization. The next question is

Who Is To Be Americanized?

The foreigner, of course, it may be said. But such a statement is too broad. The majority of the aliens who came here thirty-five or forty years ago have been Americanized, and are as good Americans as are the average English-speaking citizens. The children of the foreigner are in the public schools, and the schools will take care of their Americanization. Thus the children, too, may be omitted from the program. It is the later comers, those who are coming now, and those who will continue to come, who need to be looked after with regard to their future as real Americans.

What Methods May Be Used To Best Advantage?

1. Language is the means of communication. Teach the foreigner the English language and enable him to become acquainted with English literature. This will bring him into contact with what is best and noblest in American life and American ideals. True, and very good. But language alone, desirable as it is, is not sufficient. If it were, Emma Goldman, Alexander Berckman, and hundreds of others would be classed as good Americans. In reality, there are thousands of good Americans in this country whose English is poor indeed, but they are Americans in spirit and therefore a blessing to the land of their adoption.

2. There are people who advocate suppressing the foreign literature in this country. Their zeal for Americanization would go that far. No better way to defeat or injure the work could be suggested. This very thing has been tried with different nationalities in Germany and Austria-Hungary, and with what results? They need not be recounted. Why should America make this same fatal mistake? The native language of all foreigners in this country is doomed and will die a natural death, but if its life is to be prolonged for any length of time just try to suppress the literature of that language. Nothing else will do it so well. While it is true that all alien tongues in America will die out sooner or later, why not make use of them while they last to

hasten the Americanization of those who speak them? Why not translate the literature necessary to good citizenship into them? Why wait until the foreigner has made sufficient progress in the English language to comprehend such things? Remember that the candidates for Americanization are nearly all adults and that the majority of them are laboring from ten to twelve hours a day at hard work, which makes it necessary for them to learn English at night. It requires a considerable length of time to learn enough about this subject to be able even to understand it partially, especially in an acquired language, and it is to be feared that many newcomers to our shores will have become citizens of heaven before they are able to grasp through the English language the real meaning of Americanization.

3. Another method of Americanization which in some instances is insisted upon is the use of English at religious services. Some mission boards do this in fields where they have work among foreigners. Rightly decided, this question may conserve the labor of years, and wrongly decided it may kill the spiritual life of the church. The spiritual needs of the largest number should be the deciding factor. On most fields, for a time at least, both languages must be used when crossing the line. Americanization should be carefully kept out of any discussions of this matter. Missionary work itself is the best of all Americanizers.

The plans and methods just outlined are some of those suggested for the work of Americanization. Some of them are wise and some are otherwise. The fact is that any undue pressure along the line pursued will surely injure the cause. Americanization, like religion, is not only a matter of religion, but also of life. The knowledge essential to good citizenship is only one half the necessary qualifications. Love and sympathy for our country are also necessary. Perhaps some of the experiences of a foreign-born citizen may be enlightening. Here they are in brief:

I came to this country when only sixteen years old, and I had not spent many days here before I wished myself back in my native land—Hungary at that time, Czecho-Slovakia now. In the place where I spent the first few days after my arrival in America, I was compelled to go to and from the house in which I lived by a back alley in order to avoid the stones which were hurled at me by men and boys who seemed to have a supply on hand with which to greet newcomers of alien birth. What I suffered in this way for some time I cannot relate here, but it will be readily understood that under such conditions I had no desire to make this country my permanent home. Those men and boys were poor Americanizers.

Four years later I met a Bohemian Congregational missionary and soon afterward was converted to Christ. This opened my eyes not only to Christ as my personal Saviour, but also to the difference between America and Hungary. The freedom I began to enjoy, especially the religious freedom, appealed to me strongly. I lost all desire to return to my old home. I took out my Americanization papers and was proud of being a real American. The most curious thing about the change is that I cannot recall anyone making any effort to Americanize me. The change came to me naturally, unconsciously, and through the church. I believe that what has been true in my own case applies equally to any foreign convert in America. His best friend is the church of Jesus Christ. She raises his voice when he is mistreated; she defends him when in his helplessness he cannot defend himself; when others call him "Hunkey," "Dago," and who knows what, she calls him brother. People outside the church may teach him English and other useful things, but it is the church which instills love and sympathy for the country of his adoption, and without these nothing counts.

THE AMERICAN MISSIONARY ASSOCIATION

Now that the election is over and the shouting and the tumult dies, it will not seem to be trespassing upon political premises to quote from Senator Harding's creed as to the Negro.

"I believe the federal government should stamp out lynching and remove that stain from the fair name of America."

"I believe the Negro citizens of America should be guaranteed the enjoyment of all their rights, that they have earned the full measure of citizenship bestowed, that their sacrifices in blood on the battle-fields of the republic have entitled them to all of freedom and opportunity, all of sympathy and aid that the American spirit of fairness and justice demands."



One of the truest friends of the A. M. A., and its work for many years was the late Bishop Galloway of Mississippi. No one has spoken more eloquently to the heart and conscience of the Christian South than he in the following words:

"The race problem is no question for small politicians, but for broad-minded, patriotic statesmen. . . . All our dealings with these people should be in the spirit, and according to the ethics, of the Man of Galilee. What is best for them now should be the measure of present duty, leaving the future to His hands who knows the end from the beginning. *And we must insist that the Negro has equal opportunity with every American citizen to fulfill in himself the highest purposes of an all-wise and beneficent Providence.*

"There is nothing so unprofitable as injustice. There is nothing which will react with such deadly effect upon the character of any people as the practice of wrong and oppression upon the weak and helpless. The denial of opportunities for education to the Negro can be justified upon no good ground. It ignores the teachings of Jesus. It is contrary to the genius and spirit of Christianity. It proposes a solution of the problem which is at variance with the fundamentals of our religion. Nothing could ever justify it, even to our consciences."

Bishop Bratton of Mississippi who has worked consistently for the amelioration of conditions in his state and throughout the South recently said:

"The Negro is the most religious race in the world, and it is a great mistake to assume that he is now, or will be in the future, satisfied with any form of religious emotion that will feed his superstition. This may be true of the very ignorant, though I do not believe that anybody has sufficiently tested the matter to assert such as a fact. But I do know that there is *a large element rapidly increasing among the race who read and think, and who are satisfied with nothing short of the best that approves itself to their God-given reason and religious faculty.*"



OUR ANNUAL MEETING

The American Missionary Association will hold its Seventy-fourth Annual Meeting in Springfield, Mass., upon the 17th and 18th of November. The place of meeting will be the First Congregational Church, which lies in the heart of the city, and the Municipal Auditorium, which is close beside it, where the Pageant will be given upon the evening of the 17th. Our Program speaks for itself. Our churches are fundamentally concerned with the problems the meeting will have in hand. Hence we expect to have a large attendance. Evidently we are to have one of the most interesting and important annual meetings that we have ever enjoyed. It is a privilege to get such a speaker, for instance, as Major Moton who inherits both the task and the spirit of Booker T. Washington, and is one of the ablest speakers of the Negro race at the present time. Dr. Arthur H. Bradford, is the worthy inheritor of a great name and great traditions. He is at present pastor of the Central Congregational Church of Providence, R. I., a man of charming personality, of constantly growing influence and power. We believe this is the first occasion upon which he has made a principal address upon the platform of one of our great missionary societies. In Springfield he is a prime favorite having in his younger days served as the assistant pastor of the South Church with Dr. Moxom. We shall all be eager to hear him.

Mrs. Ida V. Woodbury, who is about to retire from active service as Field Secretary of the Association, will tell of twenty-five years of service with the A. M. A. The various phases of the work will be presented by men and women from the field.

Rehearsals for the Pageant, which are at present under way and in which no less than 160 Springfield people have a part, make it plain that this is to be a feature of the meeting as interesting as it is unique.

The Exhibit of Industrial and Educational work from the schools will be an important and valuable feature.

We believe, in view of these attractions, that we are in for one of the very best of our annual meetings, which is saying a good deal.

Every contributing church is invited to be represented by pastor and delegate.

The people of Springfield are making hospitable arrangements for guests and delegates. Comfortable quarters at reasonable rates will be provided for all. Apply promptly to Rev. R. J. Goddard, Faith Congregational Church, Springfield, Mass., Chairman of Hospitality Committee.

PROVISIONAL PROGRAM
SEVENTY-FOURTH ANNUAL MEETING

of
THE AMERICAN MISSIONARY ASSOCIATION

FIRST CONGREGATIONAL CHURCH AND MUNICIPAL
AUDITORIUM, SPRINGFIELD, MASS.

NOVEMBER 17-18, 1920

Jubilee Singers from Fisk University, Nashville, Tenn.,
at all sessions

Wednesday, November 17th,

2:30 P. M. at *First Congregational Church*

1. Organization.
2. Addresses of Welcome:
For the City and State,
For the Churches,
Rev. Neil McPherson, D. D.
3. Response, Rev. Oscar E. Maurer,
Member of Ex. Com.
4. Report of Treasurer,
Irving C. Gaylord, Esq.
5. Annual Survey of Executive
Committee. John R. Rogers,
Esq., Chairman.
6. The Outlook of A. M. A. Church
Work Among Negroes.
Rev. Alfred Lawless, Jr.
7. Concert of Prayer, led by Rev.
A. F. Beard.



Wednesday, November 17th.

8:00 P. M. at *Municipal Auditorium*

1. Pageant: "The Court of Brotherhood."

Music by Jubilee Singers.



Thursday, November 18th.

9:00 A. M. at *First Congregational Church*

Devotional Service:

1. Rehabilitation in A. M. A.
Schools. Mr. Arthur B.
Holmes, Supervising Arch-
itect.

2. After War Race Relations in the
South. Dr. Lewis B.
Moore.

3. Race Values and Race Destinies.
Sec. George L. Cady.

4. Business Session, 11:30 o'clock.



Thursday, November 18th.

Woman's Hour, 2:30 to 4:00 P. M.
At *First Congregational Church*.

Mrs. F. W. Wilcox, Sec., presiding.

1. The Story of a Quarter Century.
Mrs. Ida Vose Woodbury,
Field Sec.
2. Dr. Mary C. Wharton, "The Doc-
tor Woman."



Voices From the Field 4:00 to 5:30.

1. The Glory of the Mountains.
Rev. E. R. Wharton.
2. The Future of Our Indian Mis-
sions. Rev. Rudolf Hertz.
3. The Mexican Children of Mt.
Taylor. Rev. Otto J.
Scheibe.

5:30 o'clock, Social Hour.



Thursday, November 18th.

8:00 P. M., at *First Congregational Church*

1. The Pilgrim Heritage for All
Americans. Rev. Arthur
H. Bradford, D. D.
2. New Demands in Negro Educa-
tion. Major Robert R.
Moton.

OUR COLORED CONGREGATIONAL CHURCHES

The following article by the Rev. Abraham Lincoln De Mond, for some years pastor of the Congregational Church at Charleston, South Carolina, and now of the Congregational Church at Memphis, Tennessee, in a paper read at the "Convention of Negro Workers in Atlanta" a few weeks since gives a valuable summary of the Congregational church history among the colored people. It is a worth while contribution.

OUR Colored Congregational Churches are so few in number and so small in membership that they have received very little consideration by those who have taken stock of the religious conditions of the Negro race in America. Of the twelve million Negroes in this country, five million are within the membership of some Christian church. Only fifteen thousand of them are enrolled in our one hundred and seventy-five colored Congregational Churches. Many times has the question been asked, "What are these among so many?" To answer that question and give our relationship to the multitude of men and women of our race that have crowded by hundreds of thousands into the other denominations is to tell the story of an earnest, thoughtful little group of people who caught a vision of the higher possibilities of Christian culture and character and have sought to realize it for themselves, for their race and for the kingdom of God. It tells the story of devotion to a religious ideal by a small portion of our people, who outnumbered, over-shadowed and almost silenced by the shouts of surrounding thousands yet have remained true to the faith, principle and standards of the Congregational denomination like Abraham leaving his kindred and his father's house, and like when Ruth said, "Thy people shall be my people and thy God my God."

The ministerial leadership of our group of churches has consisted of a small but well trained body of men who have exerted a wide and helpful influence in the communities in which they have lived and labored.

With wonderful loyalty men of our ministry with the preparation given

them at Princeton, Yale, Andover, Hartford, Oberlin, Chicago, Atlanta, Howard, Fisk, Talladega, Straight, Tougaloo and other institutions have stood by the standards of the Pilgrim faith and labored faithfully with the comparatively few persons who have been identified with our Colored Congregational Churches with small reward.

One of the most thrilling scenes ever witnessed in America, was when Henry Ward Beecher sold a Negro slave from the pulpit of Plymouth Congregational Church in Brooklyn, N. Y., and the generous offerings of the people ransomed a beautiful girl from the bonds of slavery. This pathetic incident in the life of one of the greatest preachers and orators of our denomination illustrates the spirit of freedom, justice and sympathy that has ever characterized the Congregational Churches of America and kept their doors wide open for men and women of all races, colors and conditions. The cosmopolitan character of our denomination is shown by the fact that while each church welcomes all and excludes none, there are congregations made up of these different races—Caucasian, Negro, Chinese and Indian, ministered to by pastors from among their own people and successfully carrying on the varied phases of church work.

The story of the Negro in the Congregational churches of America is a simple one and soon told, yet it contains a history full of interest and worthy of preservation.

Among the earliest records that we have of Negroes entering into the fellowship of Congregationalism are those found at Charleston, S. C., where the Circular Congregational

Church was organized in 1690, and some persons of color were connected with it almost from its beginning. More than a century ago, in the year 1817 the city records of Charleston show that a burial ground had been set apart for the use of colored people who were members of the Congregational Church. Long before the civil war this Congregational Church had more than four hundred colored members.

The old Midway Congregational Church in Liberty County, Ga., with a history going back to the days of the American Revolution, at one time had eight hundred colored members.

The first Negro Congregational Church to be formally organized in America was the Dixwell Avenue Church, of New Haven, Connecticut, which was established in the year 1820. For four years it stood alone as the first and only representative of organized Negro Congregationalism in this country. Then followed the Talcott Street Church of Hartford in 1833, the Fourth of Portland, Maine, in 1843, the Second of Pittsfield, Mass., in 1846. The same year that the American Missionary Association was organized at Albany, N. Y., and the Union Church in Newport, R. I., and forty-seven years after the founding of the first Negro Congregational Church at New Haven we had six churches composed of the members of our race in five states, Connecticut, Massachusetts, Rhode Island, Ohio and Maine.

The death of slavery meant new history, and the opening up of new territory for the planting of churches of our faith among our people. On the 14th of April, 1867, one hundred and twenty members who were in good and regular standing in the Circular Congregational Church in Charleston, S. C., secured their letters and organized the Plymouth Congregational Church which was the first Colored Congregational Church organized in the entire Southland. On its fiftieth anniversary the sermon was preached by the pastor of the

white church from which its original members came and conveying the good will that has existed between the churches in that southern city for a half a century.

When the clouds of war were beginning to clear away, the old army barracks were being deserted, and the soldiers of the North were returning home to tell stories of the land of the mocking bird and the magnolia, where dwelt the dusky millions whom the martyred Lincoln had ushered into the temple of Freedom, the Congregational denomination through the AMERICAN MISSIONARY ASSOCIATION entered upon its religious and educational work in the South.

The early day schools and Sunday Schools became feeders for the missions which developed into organized churches with educated ministers and Christian workers from the ranks of their own race. Religious instruction and Bible teaching had a prominent place in the curriculum of these Congregational schools among the colored people and much moral training and pious counsel were added to the mere knowledge of books. Noble and courageous were the Congregationalists from the North who carried the lamp of learning to those to whom freedom came as a second birth. They planted the church and the school together. Many of these Northern missionaries were both pastors and teachers. They endured hardships; they were persecuted; some of them died on the field. Under their touch Hampton, Nashville, Memphis, Atlanta, Savannah, Charleston, and New Orleans became centers of educational light and missionary enterprise as significant as when they had been cardinal points on the map of war. Long and lovingly may we cherish the names of Armstrong, Cravath, Ware, Roy, Strieby, Beard, De Forest, Andrews and others who in the strength of their young manhood entered into the work of establishing Congregational schools and churches among our people in the South and once having put their



ANCIENT MIDWAY CHURCH, ERECTED 1792 NOW STANDING

hands to the plow never turned back. With them came a noble band of women who gave to the cause the full measure of their talent, strength and religious zeal. There are those on the field today who are putting their lives into the work and wearing worthily the mantle left by the patriotic pioneers.

Congregationalists began the first systematic effort for the education of the Negro in the South. Their first school was opened on the 17th of September, 1861, at Hampton, Va. The importance of this fact was to be seen at a later day. That school developed into Hampton Institute. Soon schools were opened at Norfolk, Va., Beaufort, N. C., and Hilton Head, S. C., and representatives of our denomination took up the work as the way opened elsewhere. The National Council of Congregational Churches which met in Boston in the year 1865 recommended that the

churches raise \$250,000 for work among the freedmen. District Secretaries were appointed at Chicago, Cincinnati, and Boston and collecting agents were sent out among the churches. More than the stated amount was raised.

By the year 1870 there were 533 teachers employed and the work of organizing churches followed naturally after the planting of the schools. The pastors of the early churches were mostly white Congregational ministers from the North who ministered faithfully unto the people and did a work that made present conditions possible. Most of them have passed from this world, but they have left pleasant memories among those with whom they labored.

By some it was called an experiment when our colored Congregational churches were turned over to the leadership of our own ministry. They were all young men just out of school

and college like Rev. R. B. Johns, when he went to Cleveland, Joseph Smith at Chattanooga, George S. Smith at Raleigh, Yancy B. Sims at Little Rock, George V. Clark at Athens, L. B. Maxwell at Savannah, F. G. Ragland at Mobile and H. H. Proctor at Atlanta. But they—and the others that have entered into the work—have given good proof of their ability and have rendered an excellent account of their stewardship. Among the young men of our ministry today we have some of their sons in same the spirit of their fathers. The names and the records of the Negro Congregational ministers that have pastored our churches would make an interesting chapter in our race history. They have not only pastored churches, but have also given themselves freely to many lines of work for the betterment of their race and in service for the public good. They have been United States Consuls, army chaplains and Y. M. C. A. Secretaries. They have been teachers and professors in higher institutions. They have honorably represented their churches and their race at National and International Congregational Councils.

Our first Superintendent of Southern Churches, was Rev. G. W. Moore. Our first General Superintendent of Southern Church Work under the AMERICAN MISSIONARY ASSOCIATION, Rev. Alfred Lawless, Jr.; our first Superintendent of Northern Church Work under the Congregational Home Missionary Society, Rev. H. M. Kingsley; and our first Southern Headquarters established in Atlanta, Ga., in 1919. Among our District Superintendents are Rev. D. J. Flynn, and Rev. M. F. Foust.

Within the small body of worshippers known as colored Congregationalists have been found those that have rendered distinguished service for their race, their country and humanity.

One Negro denomination in one city of the South claims to have more of our people within its membership than we have in all our colored Congregational churches in this country. They may surpass us in numbers but they do not surpass us in having produced from their numbers men like Senator B. K. Bruce, Congressman John M. Langston, Prof. R. R. Wright, Prof. N. B. Young, Dr. George E. Haynes, Hon. J. C. Napier, Hon. E. A. Johnson, and Judge R. H. Terrell or such women as Mrs. Terrell, Mrs. B. K. Bruce, Mrs. Booker T. Washington and others of our Congregational group.

Many of our colored Congregational churches have a history that is very unique and interesting. The church at Lexington, Ky., occupies the site of a former slave pen and owns the key of that structure. The Savannah church was given a lot for their building by the city. The church at Athens, Ala., is on ground that was fought over and captured by both Federal and Confederate forces during the civil war, before it was consecrated to the Lord. Plymouth Church of Charleston, S. C., now has a membership three times as large as that of the white church from which it came.

In this year that Congregationalism comes to its ter-centenary with celebrations both in England and America our colored Congregational church reach their first century of growth and progress. We now have colored churches from Maine to California and from Illinois to Texas. We round out our first century with larger numbers, stronger leaders, better trained workers, more property and better equipment for real service than ever before.

May the second century of Negro Congregationalism make history for our churches and for our race of which we may all be proud.



INTERESTING MINISTERIAL INSTITUTE IN GEORGIA

A MINISTERIAL institute for Negro rural ministers was recently held at the County Training School, Forsyth, Georgia, which is in charge of William M. Hubbard, a faithful colored leader who has been struggling for twenty years to bring educational opportunities within the reach of worthy Georgia Negroes.



PROF. HUBBARD OF FORSYTH, GA.

In 1900 Professor Hubbard came to Forsyth in order that his wife's health might be improved. The Negroes in Forsyth at that time had no school facilities, except a one-room cabin in which a single teacher taught school at \$20 to \$25 a month for five months each year. One of the local Negro ministers asked Professor Hubbard to remain in Forsyth and "stir an educational pride." Professor Hubbard worked for a year without receiving any pay.

Finally, through the Rev. Dr. A. F. Beard, Secretary of the AMERICAN MISSIONARY ASSOCIATION, who had helped Professor Hubbard struggle through Fisk for an education, a yearly salary allowance of \$300 was secured for this unselfish Negro leader.

For fourteen years the AMERICAN MISSIONARY ASSOCIATION made an appropriation of \$300 to Professor Hubbard's work. For the first two

years of his educational struggle in Forsyth, Professor Hubbard received no money from the local public-school treasury. Indeed he had to invest his own small savings in the school to keep the work from failing utterly!

Little by little, however, Professor Hubbard was able to bring the local school officials in contact with this pioneer work. At last he won public support. The early appropriations from public funds were very small—only \$150 per school term; now they are very much larger—\$3700 per school term. The County Training School has for several years been receiving financial aid through the Slater Board and the General Education Board. The white people of Forsyth are coming to see more and more clearly the value of Professor Hubbard's work and are willing to make even larger appropriations. Professor Hubbard has won and kept the confidence of white and colored townspeople.

Last year the County Training School at Forsyth employed nine teachers, had a school term of nine months, and helped to train 427 boys and girls for more useful American citizenship. Last year some 40 boys produced farm crops which had a market value of more than \$10,000. Professor Hubbard persuaded his boys to put their money in the bank or invest it wisely. He refrained from taking anything for himself. What has been the result? White and colored people, for example, joined some months ago in buying Professor Hubbard a fine automobile. These same citizens look with pride upon their Negro County Training School and regard it as an important community center. These citizens were glad to have Dr. Dillard hold a ministers' institute in Forsyth.

The institute, was undenominational and aimed to give information as well as inspiration. The Negro ministers were encouraged by Dr.



MINISTERS' INSTITUTE AT FORSYTH, GEORGIA

Dillard and his co-workers to present freely the vital questions which arise in the work of making the country church minister more satisfactory to the economic, educational, social, and religious needs of their respective communities. No one can doubt sincerity of these words of appreciation from Professor Hubbard:—

“The good of the Preachers’ Institute, held at Forsyth, is being felt. Every preacher who attended says that he was much benefitted. Dr. Bivens has spoken from his pulpit in commendation of the Conference. He is very certain that an everlasting good has been accomplished by it. Rev. Dr. Bivens—a white minister of the Baptist Church—joins heartily in the request with the colored preachers for the Institute next year.”

Another message of appreciation from Professor Nicholson follows: “I find that you have worked a greater influence for good and for the Christian training of our ministers and the people than you have any idea of. You have brought them

what they were unable to get elsewhere. You have reached the masses and they are grateful. They are discussing you and the conference far and near. They are expressing their desire to continue the work which you and your good co-workers are doing for their benefit. Our people are hungry for the light which God is sending through you and this movement. Our people are thoroughly awake to their need of this training and they are full of appreciation and gratitude for it.”

Negro leaders of Georgia and South Carolina, as shown by these institutes, have clearly made up their minds that they will get rid of ignorance and will make the schools and churches minister more directly to the community. They are self-respecting and loyal citizens. They have at heart the interests of good white people. They are valuable assets which the white South, as never before, is coming to appreciate.

—*Southern Workman*



WHAT ONE OF THE NEGRO RACE BELIEVES

I BELIEVE that the class of producers among Negroes is not increasing in proportion to the class of consumers; that in comparison with other peoples the Negro has done very little, and that he is being hypnotized into self-satisfied inertia by the glittering statements of his progress.

I believe that it is a terrible crime directly chargeable to society that any class of his nation's citizens should be so situated as to say, "I do not know how to work, or I do not intend to work."

I believe that the Negro is not gaining and keeping his place in the industrial and economic activities of this country, and that he has the right to demand at the hands of the state the proper equipment for the struggle toward the newer industrial rehabilitation and advancement.

I believe the Negro is the economic equal of the white, and I contend that he needs all that he is now getting and even more; and I believe that much of his present condition is due to the neglect of the industrial side of his life and to the pestilential platitudes of his false and loud-mouthed leaders.

I believe that the Negro as much as the white boy needs instruction in the eternal verities of life success, and I maintain that at the bottom of these verities are honesty, reliability and industry.

I believe that the racial traditions of the Negro in loyalty, patriotism and aspiration are honest and honorable; that he has been led away from them by the shadow and tinsel, and that he thus thinks in maintaining or in tolerating an idle class he is supporting a leisure class.

I believe that the Negro boy and girl need training in the things that they can and may do, so that they may begin to be self-supporting members of society now and not remote producers, and that it is folly and fatal to neglect such training.

I believe and know that it is racial suicide to affirm that the world is an open field. I know the field is fenced and the Negro must struggle to enter and remain therein. Manual skill is essential in the conflict.

I believe that in most cases the Negro occupies the bleachers and fence rails by tolerance in the commercial endeavors of this country. He must be trained to enter the fight and get in the game. Everything conspires to train the white boy for his father's place,—everything as actively conspires to train the Negro boy against his father's place, against that place and for nothing better.

I believe the Negro must come more in contact with people who have remote and permanent ideals, so that he will cease to distort people and things, to think that because he wears good clothes and loafs he is prosperous, and that because he accomplishes some near and changing objective he is succeeding. He must be taught to see the substance behind the shadow, the rank behind the insignia, the living behind the leisure.

I believe the Negro boy and girl should not be encouraged to despise the honest arts of their fathers and the becoming graces of their mothers. And I believe all teaching is false and dangerous which separates good actions from intelligence, or enlightenment from labor.

I believe the points of helpful contact between the races in this country are being alarmingly reduced; that the Negro is being increasingly deprived of the advice, counsel and assistance of the white race and thus is losing ground. And I believe that because of this estrangement of the races, each is becoming more prejudiced, intolerant and antagonistic toward the other.

I believe in intelligent, persistent and effective opposition to every organization and effort destructive of the divine ideals of this nation and of the Negro's rights as a citizen

under its flag. And I believe that for the good of Negro boys as well as white boys, the birth rights of America needs restating in plain terms of individual liberty, justice and righteousness.

I believe that the Negro's greatest spiritual gifts to civilization are faithfulness and forgiveness, and that he is therefore so constituted as to be incapable of organizing into law-defying mobs whether social or political.

Finally, I do not believe in sentiment nor in smoothing over or excusing the Negro's present unhealthy

political condition. I believe that he has an important place to occupy in the economic, industrial and idealistic life of this nation, and I demand that he here and now be fully fitted for complete and proper entrance into that place, and that promises and performances be compatible with this great nation's conscience—I do not believe that the way to help is to neglect them, and I know that no neglect is more costly than that of a nation toward any of its citizens.

—*Theophilus Bolden Steward in the Competitor.*

"ENOUGH TO GO ROUND"

"JUST exactly what do you think I can do, as an individual, about this Negro question?" asked a white woman from the South of the thoughtful Negro educator. Race riots had been going on in the city nearby and a group of us had met on the green to exchange our views.

"First, don't be afraid of us," said the educator, quickly. "We are a peace-loving people. Next, more meetings like this, more questions like yours—straight out."

Then he added, "The situation is serious, more serious than we guess, but for all that, I believe that if every educated man and woman made it a duty to know well the habits and standards and interests of at least one really educated Negro family, the problem would be solved. There must be a new white man's point of view to meet the Negro's viewpoint. He expects educational and industrial opportunity. Talk with him about it."

Educational and industrial opportunity! Was there ever a more wholesome demand? Should not the moment when the spokesmen for the 12,000,000 Negro Americans ask for all kinds of education and the chance to work wherever their work is needed be heralded as one of the most

thrilling moments of our national life?

Do you know how true the educated Negroes are to their own people, how colored teachers actually go into debt for the privilege of teaching colored rural schools where the salaries won't pay the most accommodating landlady? Do you know what Negro physicians and lawyers and others, who have fought for and won an education, have done to build up healthy national standards? Do you know—but talk it over with a really educated colored family.

Four hundred thousand Negro soldiers went to war. How did they fight? An impressive French officer gave his seat to a Negro woman in a crowded subway express in New York. "It is an honor," he said to a bystander, "to give my seat to an American Negro. I saw the Negro troops fight in France!"

Don't we want them to have all kinds of education? Don't we want their partnership in community betterment? Don't we want to discover other poets like Dunbar, other artists like Tanner, musicians like Burleigh, and leaders in education like those who have taught us all so much?

Don't white people believe," said a Negro woman wistfully to me,

“there is enough education and citizenship to go round?”

No missionary movement ever solved a single human problem without studying that question first. Get

acquainted with the educated Negro and don't be afraid that education and citizenship won't go round.—
From *World Outlook*.

THEODORE ROOSEVELT

“* * * We can keep our Government on a sane and healthy basis, we can make and keep our social system what it should be, **only** on condition of judging each man, **not as a member of a class**, but on his worth as a man. It is an **infamous** thing in our American life, and fundamentally treacherous to our institutions, to apply to any man any test save that of his personal worth, or to draw between two sets of men any distinction save the distinction of conduct, the distinction that marks off those who do well and wisely from those who do ill and foolishly. There are good citizens and bad citizens in every class as in every locality, and the attitude of decent people towards great public and social questions should be determined, not by the accidental questions of employment or locality, but by those deep set principles which represent the innermost souls of men * * *

We must possess the resolute determination to permit no man and

no set of men to sunder us one from the other by lines of caste or creed or section. We must act upon the motto of all for each and each for all. There must be ever present in our minds the fundamental truth that in a republic such as ours the only safety is to stand neither for nor against any man because he is rich or because he is poor, because he is engaged in one occupation or another, because he works with his brains or because he works with his hands. We must treat each man on his worth and merits as a man. We must see that each is given a square deal, because he is entitled to no more, and should receive no less. Finally, we must keep ever in mind that a republic such as ours can exist only by virtue of the orderly liberty which comes through the equal domination of the law, over all men alike, and through its administration in such resolute and fearless fashion as shall teach all that no man is above it and no man below it.”

INTERESTING

Total votes in following states in 1916, Representation and Over Representation.

Alabama	131,328	10	Congressmen—over represented	7
Florida	83,211	4	“ “ “	2
Colorado	293,966	4	“ “ “	
Georgia	139,057	12	“ “ “	8
Idaho	133,488	2	“ “ “	
Texas	370,083	18	“ “ “	12
Iowa	516,845	11	“ “ “	
Virginia	153,182	10	“ “ “	8

Over *Southern* Representation in Electoral College54

In Wyoming, it takes 51,840 votes to elect one Congressman; in Idaho, it takes 67,808 votes to elect a Congressman; but in South Carolina 8,915 votes elect a Congressman.

OBITUARY

The Rev. James M. Robinson, whose death occurred August 17 last, at one time the pastor of the Fort Street Congregational Church, Detroit, entered the service of the American Missionary Association in the fall of 1892 as principal of the Brewer Normal School, Greenwood, South Carolina, which position he occupied for twenty years. Failing health made it impossible for him longer to continue that work, or indeed any. At Brewer School, Mr. Robinson felt that he had found his true place in life. While there, his days were filled with work for the school always and in all ways. When he first went to Greenwood, it not infrequently happened that when he visited a white church and was ushered to a pew partially filled those already seated would get up and

leave the pew. But by his work and his life there, he so overcame prejudice as to command and win the respect and esteem of the entire city; preached in the white churches, addressed the students of the Young Ladies' Seminary, and numbered many of the people among his valued friendships. The present principal of Brewer writes, "One of the ladies of the Presbyterian church said to me with great feeling that she felt that Dr. Robinson belonged to us, and we were sorry to have him leave Greenwood." The purely Southern conferring of the title always amused him.

We who knew Mr. Robinson well highly esteemed him not only for his devotion to his work, but for his earnest Christian character and personality.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a summary of the donations for the twelve months of the fiscal year, to September 30th, including specials. Also a summary of the receipts for the twelve months to September 30th, compared with those of the previous year.

SUMMARY OF DONATIONS TWELVE MONTHS—INCLUDING SPECIALS

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	Cond'l Gifts	Other Receipts	TOTAL
1919	124,421.90	10,583.74	39,281.12	155.95	1,175.99	175,618.70	114,023.12	6,966.66	29,285.00	325,893.48
1920	151,000.76	9,989.68	48,151.46	16.50	1,075.99	210,234.39	66,550.84	8,716.66	*55,771.72	341,273.61
Inc.	26,578.86	.....	8,870.34	.....	.....	34,615.69	.....	1,750.00	26,486.72	15,380.13
Dec.	.....	594.06	.....	139.45	100.00	.....	47,472.28	.....	.....	.....

*Congregational World Movement.

SUMMARY OF RECEIPTS TWELVE MONTHS TO SEPTEMBER 30TH

	Donations	Legacies	Income	Tuition	Slater Fund	Total	.....
1918-19	325,893.48	79,331.59	144,568.88	88,613.26	4,550.00	642,957.21	.....
1919-20	341,273.61	118,339.00	142,520.57	90,866.32	2,550.00	695,549.50	.....
Increase	15,380.13	39,007.41	.....	2,253.06	.....	52,592.29	.....
Decrease	.....	.....	2,048.31	.....	2,000.00	.....	.....

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Have you seen "Snapshots of Home Missions" and the new folders just off the press which are intended to supplement this year's home mission textbooks?



The Woman's Home Missionary Union of Connecticut introduced a novel feature at its annual meeting in Putnam. At the luncheon hour a large portion of the money needed to provide a Ford car for the parish at Alamo, North Dakota, was donated. "Go thou, and do likewise!"



Here is a suggestion which will add spice to your own Thanksgiving dinner: Provide the full equipment for an adequate Thanksgiving feast for some home missionary pastor and his family. Search out the man who is geographically nearest to you and pay him a visit, with your good cheer; or a check sent to Dr. Moore, Secretary of Missions, will be placed where it will best serve.



At its September meeting the Executive Committee of The Congregational Home Missionary Society voted to make as its aim a minimum salary of \$1,500 a year and a house for all missionary pastors who have had full preparation for their work. It is the hope of the Society that churches employing these pastors will co-operate in making this aim effective.



The Home Missions Council suggests that inasmuch as Home Mission Week includes Thanksgiving, the week be devoted this year to subjects connected with the Mayflower and the Pilgrims' contribution to our national life. If your church is thinking of such a celebration, we suggest the service, "Pilgrims Old and New." This sells for \$2.50 per hundred, and may be secured by addressing this office.



Secretary Beard has returned to his duties in the office of this Society, leaving as his associate in directing the work of the Home Missions Council on Recruiting the Home Mission Forces, Rev. Jay S. Stowell. He is now available for church and college appointments in the interest of the Council and the Home Missionary Society, and in the future will specialize in the matter of recruiting for the latter organization.



Recent shifts in population have served to make the Negro problem one of primary importance in both the North and South, and the Editor desires to call attention to two publications which every Christian who wants to think straight in this matter should read. The first, entitled "The Negro—An Asset of the American Nation," is from the pen of Rev. Rodney W. Roundy, Associate Secretary of the Home Missions Council, and a specialist upon this subject. The second is the Bulletin Number 4, recently issued by the Home Missions Council, entitled "Christian America" and dealing with the topic of "Race Relations." The pamphlet first named sells for seven dollars per hundred; ten cents a piece; while the cost of the Bulletin is five dollars per hundred; five cents a piece.

THE FUTURE OF OUR FOREIGN-SPEAKING CHURCHES

By Rev. John Prucha, Cleveland, O.

THE recent war brought forcibly before the American public the realization that there is a large foreign population in the United States and that it is closely related to our national life. Wisely or unwisely, during the war some of the states adopted drastic measures for the suppression of espionage, by forbidding the use of foreign languages in public gatherings. The foreign churches suffered from these measures. Now Americanization has become a national slogan as a measure of reconstruction. Congress is ready to appropriate millions of dollars for this work, and the states and larger cities are willing to do likewise. With this powerful stressing of Americanization, or without it, what is to be the future of the foreign-speaking Protestant churches?

These churches may be divided into two groups: One is made up of church organizations which have been transplanted from foreign shores by the people who have emigrated to our land. The other group consists of churches organized by the Protestant denominations in their efforts to supply the religious needs of the immigrant, and their success has been dependent upon the Protestant element among the immigrants. The relation between these two groups is not always entirely friendly. It is extremely interesting to hear the superintendent of a city missionary

society speak of the success of some foreign mission in which he is interested and then have a talk with the pastor of a neighboring church. The foreign church seems to have the feeling that the mission is trying to live and grow at its expense. However, for the most part, these mission churches are small and few of them

will ever become large and influential. Of the 385 foreign churches in the Congregational Year-Book for 1917, only forty-eight had a membership of 150 or more.

In the first stage of the immigrant's life in this country, the foreign-speaking church is an absolute necessity. Away from home, in a strange city and among strange people, the church is the only place where he can breathe a homelike atmosphere. It is far better that he

should find this atmosphere in the church than in a saloon, a coffee house, or a pool room. The more the foreign church follows the order of services to which he is accustomed, the more homelike it will appear. The minister seems to him more like a minister if he wears a gown from the old world and conducts himself according to the standards of his class on the other side of the sea.

An Americanization program insisting upon the use of the English language in any of its services would be extremely unfortunate. It would endanger the very life of the church. The pastor, even if in sympathy with



REV. JOHN PRUCHA

such a program, will be very careful not to alienate himself from his people. As a rule, he is not in favor of Americanization at this stage. He came from the old world, is closely attached to his denomination over there, and over here his denomination is deeply interested in him and his church. Scores of young men were prepared in Europe for mission work in the United States and came to this country in the same spirit that our missionaries go to China. Some of the foreign churches in the United States affiliated themselves with their denomination on the other side. The minister was promised a free trip to his native land every three years, the leading pulpits there were open to him, and in his old age he was assured of a pension. One church had a sack of earth brought from the old country and scattered it under the foundation of the new building. The people take pride in the fact that away from home and among strangers they are able to maintain a church and an organization reflecting their religious ideas and forms and preserving their native tongue. It should not surprise anyone if these newcomers try to establish around their church a little Italy, Poland, Hungary or Russia. God gave to every living thing the instinct of self-preservation and self-propagation. Who can think of the Pilgrim Fathers as happy and contented when they heard their children speaking Dutch? Can anyone imagine what they would have said, if upon their arrival in this country they had been presented with an Americanization program that meant the giving up of their language and their established religious customs? Human nature remains the same, and these new Pilgrims have the same feeling as the old Pilgrims.

At this stage the church intends to remain foreign, retaining its customs and forms, and particularly its language. Some of the German churches, after fifty years of existence in the United States, are still

German, but it must not be forgotten that the German immigration reached 304,105 from 1910 to 1917, only the Italians, the Poles, and the Hebrews exceeding that number. The many Germans came from Russia, Poland, and Hungary.

In the course of time the foreign church was ushered to the second stage, and for its own salvation was compelled to adopt an Americanization program. This comes very naturally, and not by pressure from outside. The children bring the church to this stage. They were born in this country, educated in our schools, know little of the country from which their parents came, are not attached to any denomination in the old world, speak English better than they do the language of their parents, and have been imbued with American ideals. Here is the Americanization problem in concrete form: How to satisfy the older people who still prefer to worship in a foreign tongue and how to hold the young who prefer to speak English and make up the future strength of the church. If the church will ignore the children, it will have to depend on the new immigration, or face certain death, and the English church will gather into its fold the young people whom the foreign church failed to hold.

But the wide-awake foreign-speaking church is not planning to die. The same instinct of self-preservation that tried to foster it as a foreign institution will assert itself in a new form. One will notice in the pulpit a young man educated in this country and speaking both languages well. The Americanization will begin in the Sunday School, and as the children grow will be introduced into other church services. The social life becomes a very important factor in the existence of the church, and the young people will lead in it. What holds them is no longer the foreign speech, but the wishes of their parents and the social life of the church. If they move to another city or to another part of the same city, they

seldom seek a foreign church but disappear in the American churches.

It is very common in large cities to see English notices on the bulletins of foreign churches. A German denomination having fifteen churches, in one city, publishes an English monthly paper, and every one of those churches has some English services during the month, some once a month, some every Sunday night, and one, in particular, has a German service only on the first and fifth Sundays of each month. The German Reformed denomination and the Lutherans are organizing English churches for the young people who no longer can be held in their foreign churches. This movement is not the result of our Americanization program, although it has been intensified greatly by it. Before the third stage, complete Americanization, is reached, many of the foreign churches will disappear.

Especially will this be true of the mission churches. They never had any connection with the old world, have no forms or traditions to preserve, and are under a constant pressure from outside. Their mission as foreign churches is temporary. The weaker churches, organized by the people themselves, will disappear also, as the leakage caused by the natural growth of Americanization will be too great to withstand. As long as we have immigration we shall have some foreign churches, just as there were American churches in the large European cities before the war. In the country districts the foreign churches will hold out much longer than in the large cities. But if immigration should cease, there are only two alternatives facing the foreign churches, or for that matter, all foreign organization—to be American, or to die.



A NEW FORCE IN HOME MISSIONS

By Rev. Samuel Pearson, Waynoka, Okla.

OUR latest trip in the missionary Ford makes the adventures of Huckleberry Finn seem tame indeed. We have had numerous exciting times traveling around this big parish in the pastor's "assistant," but never before have there been so many untoward incidents to record.

"Lizzie" behaved beautifully for the first two hundred miles of our journey, or until we approached the evidence and edges of a three-inch rain. Our "shofer," known in these parts as the Missionary Lady, had piloted the car down a gentle declivity of about forty-five degrees, after the fashion of the figure eight, to avoid a test of endurance between the visible rocks and unfathomed ruts, when the innocent-looking stream at the bottom of the gulch—swollen some—took a sudden fancy to our hind wheels. They needed a bath and they stayed in one spot, revolv-

ing, to be sure, but declining to go either forward or backward.

Picture the scene! The president of a college, a Superintendent of the Home Missionary Society, a lady from Massachusetts, and the pastor of the field divesting themselves of shoes and stockings preparatory to helping "Lizzie" out of a hole. If you have never tried to take off your shoes and socks in the mud or water or in a car with four companions, each trying to do the same thing, you will find it interesting. You will probably stand on one foot, catch hold of any convenient part of the car with one hand and begin to unlace your shoes with the other. It does seem easy. The process is similar if you are standing in mud. You try to keep your clothes from getting wet or muddy at first, and then the spirit which animated our doughboys when they went over the top—the heroic—anyway something,

comes over you. You sit down in mud or water—anything—to get your shoes off and rush to the assistance of "Lizzie."

I say once more, "picture the scene!" Four persons barefoot, each telling the other how it happened and each in his own opinion abundantly able to help. One sought barbed wire from the fence and thought we could pull the car out by main strength; another was sure that fence posts placed under each wheel would be the thing; a third decided it was a grave mistake to start out on a long trip without four things—a bale of straw, a coil of stout rope, a shovel and a cowbell. Everything else was forgotten, schools, churches, engagements, in planning how to extricate the machine. Everyone worked hard doing nothing for a few minutes, when two men came over the hill in a Ford. Together we lifted one wheel at a time, all saying, "now, at once," packed weeds in the breach, and by strength and concerted effort made it possible for the Missionary Lady to run the car out of danger, which she did amid the acclamations of the rescuing party. All past United States history was in eclipse. For the moment it mattered not who was candidate for President or whether Tennessee ever ratified Woman's Suffrage. The joy of achievement was ours.

Thirty miles more of perilous climbing up and sliding down washed-out roads and only one more creek to navigate when things began to look dubious again. After twenty rods of track, with water to the hub, that creek robbed our "shofer" of her splendid nerve. We all tried to forget that we had ever heard of "The Psalm of Life" and that stuff about "footprints" and "taking heart again." "No," said the president and Superintendent in the same breath, "it's not safe. We must investigate. We shall never get out of there if we once get in." So we bared

our feet again and waded into the creek, arms outstretched like Blondin crossing Niagara Falls on the tight-rope. We felt our way across to the abrupt and suspicious-looking bank on the other side. The crossing was solid, but the bank was as soft as butter, so soft that we used our feet as shovels until we felt the rock and gravel. There for an hour we pulled weeds, sunflowers, brush, and between picking burrs off our tender feet and filling up the track with vegetation we laughed at our predicament. "Come on," we called at last to the "Shofer," the lady from Massachusetts, and "Lizzie," and they did. It was the easiest thing in the world. Reciting "Sail on and on and on" on the Fourth of July wasn't in it with the crossing of that creek. We pretty nearly decided to wait until dark before entering the city. Why? Well, red clay up to our knees, for one thing, and our regard for our home missionary Superintendent for another. We didn't want him to lose his job or to lose him from it. Finally, we went in the back way, turned the hose on one another's feet, and a jollier party never ate supper together. We laughed over the events of that unforgettable day, talked of the glorious scenery we had viewed and of the delightful comradeship in service which had been ours since we started on this tour to six widely-scattered preaching places in the Panhandle of Oklahoma.

Hats off to the people who have lived under these conditions for twenty years and more! The experiences we had in one brief day are so commonplace to them as not to be repeated except in jest. But it serves to give the missionary who carries the Gospel message a point of contact not otherwise obtainable. The other side was well expressed by the lady from Massachusetts, "It was worth everything to have such an experience, but I wouldn't go through it again for all the world."

NEW MUSIC FOR AN OLD HYMN

ARRANGED AND COMPOSED BY HENRY ROE

THREE years ago there came into the service of The Congregational Home Missionary Society Mr. Henry Roe who had undertaken the duties of shipping clerk. He is the person who during these years has prepared the packages of literature which come to the hands of the constituency of the Society. He has prepared the stereopticon lectures for their numerous and various journeys also, and frequently he has carried them to the express office in order that they might not fail to be on time for their appointments. He has given himself to a thousand and one odd chores and cares, attention to which has contributed much to the proper ordering of the Society's local machine. But while latterly this has been Mr. Roe's vocation, his avocation is music, he having been for the greater part of his life a singer, both in church choirs and on the operatic stage.

He was born in Nottingham, England, on the site of the old Sherwood Forest, famous in history as the home of Robin Hood and his merry men. He was the possessor of a baritone bass voice of splendid range and power. His early musical training was received in his native town and in 1880 he came to the United States, locating in Pittsburgh, Pennsylvania. He studied under Clement Tetedoux, and was for one year solo bass at the Wood Street Presbyterian Church, Pittsburgh; for two years solo bass at the Catholic Cathedral in the same city; for one year solo bass at the Church of St. John the Evangelist (Catholic), New York City; one year at St. Andrew's Episcopal Church,

New York; two years solo bass at the Sinai Temple (Synagogue), Chicago, Illinois; and solo bass at the Church of the Ascension, Tenth Street and Fifth Avenue, New York City, for ten years, maintaining membership for nine years more.

Some years ago, through a serious illness, he lost his voice, and also suffered financial reverses which made it necessary for him to seek employment of an entirely different nature to that for which he was fitted by training and experience, and since that time has devoted some portion of his spare time to composing. Among his musical offerings are "The Lord's Prayer," which is arranged for use by quartet or church choirs; "We Praise Thee, O God" (Te Deum) for Episcopal churches; "O Salutaris Hostia," with solos and chorus (Latin text), for Catholic choirs; "Let There Be Light," a baritone solo; "Gwendoline," a ballad love song, and a waltz song, entitled "Springtime." On the opposite page appears his latest work, a setting for "Nearer My God To Thee," as the title suggests, "New Music for an Old Hymn."

We are sure that the friends of the Society in different parts of the land will be glad to have this more intimate acquaintance with one who is helping to spread the knowledge of the work, and we feel sure also that there are many of our church choirs that will be glad to use this music. The solo is reproduced by permission of Mr. Roe. Copies may be secured at forty cents each by addressing the Publication Department of this Society.

Christ's religion involves complete submission of the will of God in filial loving obedience. It links in indissoluble bonds creed and deed. As it regards the doing of God's will as that which brings Heaven upon earth, so it looks with fear and with loathing upon sin as that which separates man from God, constitutes its own hell whether here or hereafter, and corrupts the very being of the soul.

—Howard S. Bliss.

Nearer My God To Thee

Music Composed and Arranged by HENRY ROE

Piano
or
Organ

Largo

The introduction for the piano or organ is written in a grand staff with a key signature of two flats (B-flat and E-flat) and a common time signature. It begins with a slow tempo marking 'Largo'. The right hand features a series of chords and a melodic line, while the left hand provides a harmonic accompaniment with chords and moving lines. The piece concludes with a final chord.

Voice

Near er my God to thee Near - er to thee E'en tho' it

The first line of the song features a vocal melody and piano accompaniment. The vocal line is written in a single staff with a key signature of two flats and a common time signature. The piano accompaniment is written in a grand staff. The lyrics are 'Near er my God to thee Near - er to thee E'en tho' it'. The piano part consists of chords and moving lines in both hands.

be a Cross That rais - eth me, Still all my song shall be,

The second line of the song continues the vocal melody and piano accompaniment. The vocal line is written in a single staff with a key signature of two flats and a common time signature. The piano accompaniment is written in a grand staff. The lyrics are 'be a Cross That rais - eth me, Still all my song shall be,'. The piano part consists of chords and moving lines in both hands.

Still all my song shall be Near er my God to thee Near er to thee

The third line of the song concludes the vocal melody and piano accompaniment. The vocal line is written in a single staff with a key signature of two flats and a common time signature. The piano accompaniment is written in a grand staff. The lyrics are 'Still all my song shall be Near er my God to thee Near er to thee'. The piano part consists of chords and moving lines in both hands.

Tho' like a

The first system of the musical score. The vocal line begins with a whole rest, followed by a half note G4, a quarter note A4, and a quarter note B4. The piano accompaniment consists of a series of chords and moving lines in both hands, primarily using the lower register.

wan - de - rer The Sun gone down. Dark - ness be ov - er me

The second system of the musical score. The vocal line continues with a half note G4, a quarter note A4, a quarter note B4, a half note G4, a quarter note F#4, and a quarter note E4. The piano accompaniment continues with chords and moving lines.

My rest a stone Yet in my dreams I'll be Near - er my

The third system of the musical score. The vocal line continues with a half note G4, a quarter note A4, a quarter note B4, a half note G4, a quarter note F#4, and a quarter note E4. The piano accompaniment continues with chords and moving lines.

God to Thee, Near - er my God to Thee Near - er to Thee

The fourth system of the musical score. The vocal line continues with a half note G4, a quarter note A4, a quarter note B4, a half note G4, a quarter note F#4, and a quarter note E4. The piano accompaniment continues with chords and moving lines.

Or if on Joy-ful wing Clear - ing the sky

Risoluto

Sun moon and stars for - got Up - wards I fly

Still all my song shall be Near - er my God to Thee

Near - er my God to Thee Near - er my God to Thee

ritard

COMMUNITY DAY AT BENZONIA

By Malcolm Dana, D. D.

READERS of this magazine will be glad to see the face of that veteran home missionary, Rev. Harlow S. Mills, pastor emeritus of the Benzonia Congregational Church and Larger Parish, Benzonia, Michigan. The camera caught him at work in his garden, which, by the way, marks him as a successful farmer.

The individual who receives an invitation to visit Benzonia is indeed fortunate. Is there not a saying "See Rome and die"? I have seen Benzonia in early August, and I never expect to see a fairer spot. A visit to the homes of the pastors, Mr. Dunn and Mr. Mills, revealed an ideally beautiful home life.

The Larger Parish at Benzonia is perhaps the most widely known work of its kind in Congregationalism, made so by Mr. Mills's little book, "The Making of a Country Parish." I shall never forget the trip of the "four men in a fliver" who toured the parish together. Deacon Case piloted us over some rather doubtful country roads. He set out to demonstrate that northern Michigan air had the effect of keeping Benzonia ministers eternally young, and insisted that Mr. Mills should take a hand in cranking the Ford. I shall always believe that he purposely refrained from turning on the "juice," wishing to see how long patience would get in her perfect work. I never knew an auto could

do so many tricks. Possibly, in this case, it was due to age and experience, for Mr. Mills stated that "Lizzie was old enough to be called Elizabeth."

Community Day is the great event of the Benzonia church program. This year it was observed on August 8th, a perfect day. A morning service, a picnic lunch, and an afternoon platform meeting were enjoyed in the beautiful academy campus grove. There were four hundred people present from the outlying parish, the summer colonies, and the village. The writer had the rare privilege of facing the morning audience and Secretaries Johnson of Iowa, Gammon of Illinois and Atwood of Missouri were among the speakers of the afternoon. Some between-services events were



REV. HARLOW S. MILLS

registered by the camera and are reproduced on the following page.

Benzonia Larger Parish, like many others, finds itself amidst shifting social, economic, and religious conditions. New plans must be evolved to meet the needs of a new day. Mr. Dunn's task is a difficult one. Everyone expects Benzonia to continue her leadership as an effective Larger Parish.

Under the inspiration of my visit, and with the Community Day program in mind, I have reopened and read afresh a few chapters of "The Making of a Country Parish." The speakers on Community Day had cen-

tered their remarks on the larger parish and community church. Their words revealed no more up-to-date

church should be interested, and whom it should seek to serve, whatever may be his character, his condition, or his social standing.



TOURING THE LARGER PARISH

wisdom than do those of the genial, all-loving, consecrated Benzonian pastor emeritus, as recorded in his book. For the benefit of all those rural pastors who have not met Mr. Mills or read his contribution to the literature on the country church, I venture to quote a few of his forceful sentences.

"The real object of the church is to *serve the people.*" * * *

Its claim for support should rest upon the same ground upon which every other institution bases its claim for support—that it gives value received. If it does nothing it need no longer look for respectful recognition. * * * Unless it is doing the thing for which it was sent, it has no justification for existence. It is here to serve, to help people. In so far as it actually does serve it may claim and expect recognition and support—but no further.

"The church if it makes good must serve *all* the people. * * * Wherever there is a man, woman or child, there is one in whom the

ested in all that makes a man a man.

"If a church would fulfill its mission it must be a community church. There is such a thing as community life, the life that all people have in common. * * * The church should take account of the community life of which the individual is a part; it should concern itself not only for men but for man. Nothing should be



THE GROVE DINNER

foreign to the church or ignored by it that may in any way concern the common life of the people. Not only

were men's souls, but the men themselves to be saved. Not only were the men to be saved and lifted up to a better life, but the whole community. The community life was to be uplifted and placed on a higher plane.

"The village church, if it would

fulfill its mission, must be responsible for country evangelization. Some people look upon the churches as a field rather than a force—a field to be cultivated rather than a force of workers to be led into the wide stretching fields that lie beyond."



A HOME MISSIONARY ASSISTANT PAR EXCELLENCE

By Rev. John E. Sears, Bruneau, Ida.

WE have been greatly disappointed at not being able to have the new label, "Congregational Service Car," painted on the little Ford machine in time to send a picture of the auto for this issue of *THE AMERICAN MISSIONARY*. But our local genius—the one man in the place who paints, paperhangs, plumbs and plasters—has been so busy getting the schoolhouse ready for the reopening of school that his help could not be procured in time to have the picture taken. I did plan a stencil, meaning to do the work myself, but it proved a little more than I could execute. Undoubtedly, Mr. Ford knew, when he designed the pressed-steel body and splash-lubricated four-cylinder engine, that he was compacting the best home missionary helper in existence, and had he known the desirability of a proper label for his otherwise complete product, he would have had that detail looked after before car Number 3-766,443 was sent out of his factory.

No comparison is possible between horses and a car when considering the quickest and best way of covering a field like this. I have demonstrated to my own satisfaction that the Ford is *the* car for travel over such rugged roads as the ones in southwestern Idaho. Sometimes we have occasion to take, not to the tall timber, but to the sage brush, and when we do the little Ford proves itself the right thing in the right place.

Mud seems an inspiration to greater effort and rocks and chuck holes afford uplift. It was used to get the Congregationalists of Owyhee County over the hurdles of the Pilgrim Memorial and World Movement drives. It has welcomed to the luxury of its tufted upholstering many weary foot travelers who otherwise would have been obliged to plod many weary miles through stifling heat and dust. It has led processions of friends and neighbors who were helping bereaved people to lay away their loved ones, and in many ways has exemplified service, sympathy and the spirit of the Master.

Beyond words is the joy that has come to us in the knowledge that the fine Christian women in New England who have made the car possible, although separated from this field by the width of the continent, are in spirit actively sharing in the Bruneau work. The joy that is ours in the knowledge that in Massachusetts, the old homestead of American Congregationalism, are folks of the faith who are willing to pioneer with us on this frontier field, has nothing to do with values that can be expressed in terms of dollars and cents.

It is our hope that this co-operative spirit may spread; that mutual burden bearing may become more common; and that the Kingdom of Christ may be hastened through the ministrations of the stewards of His life and riches.

A religion of the heart and not of the mind is emotional and perilous. A religion of the mind and not of the heart is mechanical and cold. A religion of the heart and of the mind is fundamental and powerful. Jesus Christ summons both the emotional and intellectual into noble exercise.

—*F. W. Pattison.*

PUTTING FIRST THINGS FIRST

By Mrs. Louise B. Esch, Moberidge, S. D.

(EDITOR'S NOTE.—Mrs. Esch, the pastor's assistant at Moberidge, is now on a trip to the East and is giving her time to the state of Connecticut. It is far more interesting to hear what she has to say than to read it, and she will be glad to respond to as many requests for her services while in Connecticut as possible. Churches wishing to hear a graphic account of the work on a missionary field in the Far West should write to Mrs. Charles Snow Thayer, 64 Gillett Street, Hartford, Connecticut.)

THE year 1920 began very auspiciously for United Church, Moberidge, in that the budget was oversubscribed, and at that showed an increase of a thousand dollars over the one of the year be-

fore. We are greatly encouraged and are working with redoubled enthusiasm.

Then for the first time in the history of the church the week of prayer was observed by our people. Although the attendance never registered more than twelve, the workers were heartened by the evidence that there is with us a nucleus of earnest, praying Christians. If there ever was a midweek prayer meeting, it has not been observed for years, but owing to the interest manifested in the week of prayer, the pastor felt that the time had come when we might wisely inaugurate a midweek service. An attendance of from six

to ten has been maintained, the interest is growing, and we believe that as time goes on more and more people will find it possible to come.

The Sunday School is thoroughly alive. Not long ago, with no attempt



A PARTIAL VIEW OF MOBRIDGE, S. D.

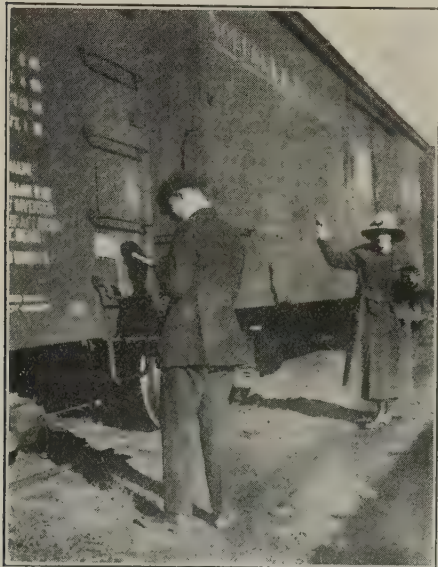
to secure a large audience, almost two hundred were present. We are seriously handicapped by lack of teachers, but our Sunday School orchestra is a great help in keeping the young folks in line. It consists of six members and they contribute a special number occasionally. The social occasions which the classes sometimes enjoy in the basement promote a spirit of class loyalty and are well attended. We are using the Tercentenary Chart again this season and it is an ideal way of educating the children in the benevolences of the church. I have been making a special point of securing names for the Cradle Roll since the beginning

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of the year, and so far have secured twenty, which are to be added to the eighty-three already enrolled. I know that there are at least that many more in the parish and expect to have them placed on our list before very long.

While the Christian Endeavor Society continues its good work there



ONE OF OUR S. S. BOYS CHECKING CARS

has been no increase in membership. The meetings are interesting, and often every one present takes part in the sentence prayers. The young people are so busy that it is difficult for them to find time to do many things which the pastor and his assistant would like to see them do, but they will make valuable church workers in the future. Their pledge for missionary work for the year has been paid in full.

Quite early in the year we awoke to the realization that several of our Endeavorers would graduate in June and probably would leave the city, so we determined to make an effort to gain recruits for C. E. work. A Junior Endeavor Society was organized from our Sunday School class of girls. Fifteen have signed the

pledge cards. The girls take their responsibilities seriously, leading the meetings in alphabetical order and nearly all taking part in the sentence prayers. I act as superintendent and always meet with them. There is no work I do which I feel means so much for the future of our church as this. We have invited a class of boys to join us, but so far they have not responded, save that one or two of them occasionally attend a meeting.

Our church choir has become a remarkably important feature of our work. The morning chorus choir has about doubled in numbers under the direction of a young man of more than usual musical ability. He had spent several years singing with a concert company before he located here. One of our trustees asked him how much he would want for undertaking the direction of the choir, and he said he would be glad to do it without any remuneration, as it would be an incentive for him to keep up his music. So we are having very inspiring music at our morning services, with a variety of choruses, solos, duets, and trios, using the very best talent in the city. At the evening services, the Junior Choir continues to sing, leading the congregation and contributing a special number each Sunday. In addition, the Sunday School orchestra has been giving its services for several weeks now, playing for the congregational singing and contributing special music for offertories and the like. These attractive musical features have made a marked increase in our audiences both morning and evening.

The work at Trail City was badly broken into by the "flu" during the winter months. I held services there the second Sunday in January, and there were but fourteen out in the afternoon and twenty-five in the evening. In February, they sent me word not to come, as nearly every one was sick. The second Sunday in March I found that the epidemic had abated

somewhat. This Sunday and the Saturday preceding it were beautiful days, but before Monday morning a blizzard had begun—the worst in many years—and I was snowbound for a whole week, no trains, no mail, no telephone connection. The storm made it impossible to get around and make pastoral calls, but I feel that I was able to improve my acquaintance with some of the families as I have never done before.

I am sure there is no place in the United States where the high cost of living has been felt more than here. When I first came here, a little more than a year ago, I paid twelve dollars a month room rent; last fall I paid sixteen; and now, beginning the first of April, I am paying twenty. There are so many people wanting rooms, and the supply is so limited,

that a householder can demand almost any price and get it. I am surprised to find so little real suffering, when food and clothing are both so extraordinarily high.

The work on this field is limited only by one's physical ability and the length of the day. Opportunities for service are opening up on all sides, and it is hard to shut one's eyes to them. But God does not ask of any one more than he can do, so we must put first things first, and then keep on with the next things so far as time and strength will permit. I love the work and do not in the least think the life one of hardship and self-sacrifice. There are discouragements, but we find them everywhere. And then, too, I am upheld by a mighty faith in an Almighty Friend.



FACTS WHICH SPEAK FOR THEMSELVES

By Rev. Samuel Holden, Dallas, Tex.

ON several occasions I have read in our missionary papers and magazines some very interesting accounts of the work being done by the mission at Kinder, Louisiana, especially among the Indians and at outlying points in the county. Accordingly it was a source of great pleasure to me when Superintendent Ricker of the South Central District invited me to visit this field. I was thus able to see and study the work at close range. I visited the Indian school several times; also the mill settlement and the preaching station and Sunday School on the prairie. I can honestly say that, judging from the complexity of the people served, the variety of program necessary, and the marked success which has attended the effort, it is one of the finest pieces of constructive work to be found anywhere.

The field covers a whole county and in some instances extends across the county line. Within its borders are to be found the descendants of the early Spanish and French ex-

plorers, those of the Acadian exiles, referred to by Longfellow in his story of Evangeline, make up a large percentage of the population. The Indians, a remnant of the once powerful Choctaw tribe, have settled in the woodlands bordering the prairie. The growing of rice and cotton, the raising of cattle and lumbering are the chief industries.

Kinder Congregational Church, which represents the center of this work, is not unlike any other country church of our order. Among its members may be found some of the oldest and finest families of the country. There is an excellent church building and an up-to-date parsonage. There is nothing out of the ordinary, so far as the town church and services go, to impress a visitor. The unusual element is to be found principally in the Indian schools, the mill settlement and the outlying stations.

One of the first things I did upon my arrival in this town was to visit the Indian Mission, which is a good eight miles from Kinder. Not being

able to secure a team, I struck out on foot, with directions to "follow the railway five miles, then turn north and follow the road through the woods to the school." I had no difficulty in finding it after walking for three hours. I met the teacher, Mr. Simmons who, during the past four years, has taught school among these people. By his kindness and interest in them he has won their confidence to such a degree that it is no exaggeration to say that he knows more about the Indian characteristics than any other man in the county. He informed me that scattered through the woods were upwards of one hundred and fifty Indian families, speaking their own language, living their own life, and entirely dependent upon the pastor at Kinder for religious instruction.

The following questions came to my mind: What are these men accomplishing in this Mission? Are their services appreciated? Is it worth while? Are the results in any way adequate when the expenditure of time and money is considered? In short, does it pay? I will not try to answer these questions. I will just state a few facts that I have picked up from reliable sources and allow them to speak for themselves.

Fifteen or twenty years ago these Indians had no church or school. They lived in miserable shacks, were indolent, lazy, and without ambition. If they earned a dollar it was spent for whiskey, of which there was an abundance. Their drunken orgies generally ended with a fight in which some one was hurt, and not infrequently there was a shooting affray. In all fairness, however, let it be stated that the Indians were not alone in their degenerate mode of living. There were white people who lived under the same conditions and exploited them for their own purposes.

What is the status of these Indians today? They have their own church and Sunday School. There is also a day school, taught by Mr. Simmons, with an enrollment of forty

pupils. Every Sunday the people meet for a service which lasts six hours—from ten a. m. to four p. m. I was informed on good authority that eighty per cent of the Indians are professing Christians. Under the ministrations of both preacher and teacher, the whole moral and physical atmosphere has been transformed. The dilapidated shacks have been replaced by good frame houses, and wherever I came across an Indian home there were evidences of thrift and prosperity. Indeed, many of them are well to do, owning good, well-stocked farms. When I talked with the men I noted their earnestness with regard to the services and their love and devotion for Brother Leeds, as they call their pastor. When I witnessed the comfort and prosperity I could scarcely believe the stories of how these Indians had lived fifteen years ago. I again made inquiries on this point, and was assured that conditions had been painted no darker than they really were, and that, incidentally, the great change that had taken place among the Indians also applied to the white men and the county in general. I know that Mr. Leeds would be the last man to claim the credit for these changes, but it should not be forgotten that he has been the potent influence in bringing about these results. As a visitor to this mission I have heard many interesting stories that indicate very clearly the high esteem in which he is held both as a man and a minister.

I now wish to refer briefly to the work at the lumber mill settlement. Located about a mile from Kinder is a large sawmill which runs day and night and employs, I was told, three hundred and fifty men and boys. The place is known as Emad. It is practically a town in itself, with its company stores, school and church. This mill settlement has been in existence less than ten years, and I was told on good authority that it might last from three to five years more, which means that the forests

within reasonable distance of the mill are being depleted. The town will last as long as the mill can secure logs with profit.

It will be realized how great are the difficulties in the way of tabulating results accomplished or building up any kind of a permanent organization that can offer the least hope of self-support in this place, with its floating population of every kind of religious belief. The settlement is one of those needy mission fields supported by the Home Missionary Society that offers no hope of reward except the satisfaction that comes through the consciousness of having ministered to a neglected people. All the Christian work in this settlement is carried on by Mr. Leeds. There is a Sunday School which meets every week, a midweek prayer service every Tuesday evening and a preaching service every other Sunday. After a careful survey of this field, I can honestly say that the services of the missionary pastor have brought comfort and help to many people not overburdened with the good things of this world.

Apart from the Indian mission and the lumber settlement, the preaching station at Three Pines certainly presents an open door of opportunity. The place known as Three Pines, though there were no pine trees in evidence, is located about ten miles from Kinder. Sunday afternoon two parties of us went out in autos. The roads were in bad shape—terribly dusty. The visitor to this part of the country cannot fail to be impressed by the fact that the roads are either dusty or impassable because of the mud. We came to the crossroads on the prairie, and I was told that from this point there was

nothing but prairie land right through to the Gulf. As far as one could see there were farmhouses scattered over the plain around the schoolhouse, which for the time being is the place of meeting. Saddle horses and ponies were hitched outside, and forty-two people were waiting the arrival of the missionary car. Several of the men present told me they earnestly wished it were possible to have more preaching services. I could appreciate the situation and sympathize with this desire. Here are a few families, I do not know just how many, scattered over the prairie, from ten to fifteen miles from Kinder, and at times the roads are impassable. I may be wrong in my surmise that there is a sort of isolation and solitude on the prairie, but I felt that the preaching service became a social event as well as a religious gathering. At any rate, the meeting I attended was a happy, big "get-together," and I could understand how the people enjoyed it.

The month I spent on the Kinder mission field was a great help to me personally. I received much more than I was able to give. I saw what a devoted minister could accomplish by sticking to his job year in and year out for over a quarter of a century. During that month I lived in the home of one of the oldest and most beloved citizens of the county, and from him and others I heard the story of the transformation of the country through the quiet, unassuming life and service of the home missionary pastor. Without any waving of flags or blaring of trumpets or any sensational methods whatever, he has lived the Christ life and manifested the Christ spirit that have won many into the Kingdom.

The four men sent out under commission of the Home Missionary Society to lumber camps for summer work have all returned and report most interesting experiences. The Society paid their railroad fare and they worked for wages in order to come in close contact with the workers. It is not too much to say that the experiment was even a greater success than we had hoped, and the experience will profoundly influence these young men throughout their whole ministry.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF SEPTEMBER	Last Year.....	3,908.24	2,224.53	6,132.77	1,420.33	4,712.44	6,941.54
	Present year	5,800.79	2,135.91	7,936.70	1,173.08	6,763.62	778.78
	Increase	1,892.55	.....	1,803.93	.....	2,051.18	.....
	Decrease .....	.....	88.62	.....	247.25	.....	6,162.76
FOR SIX MONTHS FROM APRIL 1	Last Year.....	45,137.71	15,601.46	60,739.17	16,000.92	44,738.25	76,769.31
	Present year	44,698.18	16,064.80	60,762.98	15,598.82	45,164.16	28,684.36
	Increase .....	.....	463.34	23.81	.....	425.91	.....
	Decrease	439.53	.....	.....	402.10	.....	48,084.95
Cong'l World Movement Funds							
Five months from May 1 ...				49,713.81	30,151.60	19,562.21	.....

A NEW FORM

We begin a new form of comparative statement because the change in the value of money has made the five-year comparison all but valueless. The dollar of today is more nearly the equivalent of that of last year than of five years ago. Matured Conditional Gifts began to be available for current uses about a year ago, so that these may now be merged with legacies and enter into the comparison. A third change is the showing of the returns from the Congregational World Movement, subscriptions through which began May 1st. Of course the expenses of the first campaign had to be paid in advance; accordingly the financial relief afforded is but beginning to be felt, and the Society has had to borrow \$77,000 to meet current bills. The drop in receipts from legacies and Conditional Gifts of \$48,084.95 in six months is occasion for concern, and lays a yet heavier obligation upon living donors. The attention of supporters of home missions is earnestly called to the importance of including the Society in their bequests.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to the Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Pilgrim Church, North Weymouth, Massachusetts, has just completed a new \$9,000 parsonage for its minister. We congratulate the pastor, Rev. T. B. Butler, who takes his family into this commodious and attractive new home.



Lombard, Ill., has recently purchased a house adjoining the house of worship, that it may provide a good home for the pastor.



Palestine, Texas, has recently dedicated its fine new house of worship, which the Church Building Society helped to complete. The old brick church was almost surrounded by railroad tracks, and the noise of the engines and trains made preaching a penance for both pastor and people.



The tremendous need of the churches for the aid of this Society is seen in the fact that the docket for a single month (September) carried appeals for twenty-eight parsonage loans, amounting to \$38,075; forty-four grants, amounting to \$131,875; and fifty-six church loans amounting to \$233,924. That is, ninety-two churches are urgently asking for \$385,875, a sum nearly equal to the Emergency share of this Society in the \$5,000,000 budget for the year. As there are twelve months in the year, who can guess how these appeals will multiply by September 1921?



Our sincere sympathy goes out to our church in Creston, Iowa, which has recently suffered disaster. They were making extensive repairs on their house of worship which they had occupied for thirty-two years. They had put about \$7,000 into these repairs, and the work was about half completed. Suddenly, on September 15th, fire swept away the whole structure! They are now face to face with the problem of building a new church. They want an up-to-date building. There is not a modern church edifice in town. They cannot be content with anything less than a plant which will enable them to reach effectively the life of the people, which means that they must not only have rooms for public worship, but also rooms for a modern church school, and for the social and recreational needs of the community. But such a building will cost \$60,000 or more. The plan is more elaborate than before, and the cost of labor and material is excessive. But we hope this courageous church will carry through the project successfully.



Such a fire reminds us of insurance. Do we speak of this too often? Five or six hundred churches go up in smoke every year, the insurance men tell us. Usually the destruction is complete. Cold weather is now coming on, and the church must be warm for its various services. This is the time to see that your furnace is in perfect order, your chimney clear, and your insurance in force for as large an amount as your building can properly carry.

HOME-BUILDING FOR MINISTERS

NOT that our ministers are affluent enough to build homes for themselves in these days of the high cost of everything! Far from it! They must buy

obliged to move from rented quarters two, three or four times in a year, till we helped to secure for them permanent homes.

In September twenty-eight churches were appealing to us to help them to build or buy suitable homes for their ministers. We had money enough for only a few, but managed to help five. The applications keep pouring in to fill the gaps in the docket. It is a staggering fact that the churches are asking in a single month about twenty-five per cent more than our entire receipts for parsonage building last year.

Would you have concrete instances of the need?

In Phoenix, Arizona, our young church has its first unit of the church-plant, and is getting well established in that capital city which has 30,000 people and only six churches. Homes are hard to find, and rents exorbitant. A parsonage is an imperative need. They ask us for \$3,000.

Broadus, Montana, a hundred miles from a railroad, is the center of a large parish which has been assigned to us by the Home Missions Council. The field has seventy public schools



FT. DODGE, IA., CONGREGATIONAL PARSONAGE

food, and shoes, and books, and take care of the kiddies, and the too meager salary is quickly exhausted. But their churches know that their servants must not be left out in the cold, and they build homes for their pastors, and call on us to help them out. It is a beautiful service which a church thus renders, sheltering the prophet as did the kind-hearted woman who added a "prophet's chamber" to her house in Bible times.

The demand for such beneficent action has astonishingly increased of late. The appeal for our parsonage loans has far outrun our resources. Four times last winter pastors in Brooklyn found themselves with no homes for their families, and this Society had to come to the rescue, co-operating with the four churches to provide the homes imperatively needed. Several other pastors wrote us the houses they lived in had been sold over their heads, and we helped to shelter them. Others had been



GRAND RAPIDS, MICH., EAST CONG'L PARSONAGE

and not a single protestant church building. Our pastor is homeless and cannot bring his family there until

we get him a parsonage. This ought to be done next spring.

In Greeley, Colorado, we have a church of New Americans with more than three hundred members. Five years ago we helped them to complete a house of worship. Now they must have a parsonage and ask us for about one-third of the cost.

Hayden, Colorado, is the village center of many farmers and ranch men. They have occupied their church building for seventeen years, but greatly need a home for the minister. It will cost with the land about \$3,600, and they ask us for \$1,400 to help them out.

Sawyer, North Dakota, is in the midst of farms. Our little church has increased threefold in the last sixteen years. It has recently bought a good house to shelter its minister, and asks for \$500 from us to help pay the bill. Fortunately a generous woman in Ohio asks the privilege of sending us the money to provide for this case of need.

Calexico, California, is a city of 6,000 people in that wonderful Imperial Valley on the edge of Mexico. About seventy per cent of the people are Americans. Our young church has a house of worship on a good corner opposite the City Hall and Public Library. We helped to complete it two years ago. Upon the church lot a pastor's home is to be erected, a stuccoed frame building like the church, with which it will be connected by a pergola giving an attractive combination. This they can secure if we can help them again with \$2,000.

At Spencer, Nebraska, an old parsonage remote from the church had to be disposed of, and a new home for the minister is being completed near the house of worship. It will cost \$5,500, and since we gave them a helping hand nearly thirty years ago they ask us to aid once more with a loan of \$2,000.

Fortunately we are being helped out in this department of our work by the "wise and willing-hearted women," who as natural homemakers are especially interested in providing a shelter for the minister and his family. The Woman's Home Missionary Unions are sending us money for certain parsonage cases which are assigned to them. They have already spoken for eighteen parsonage cases since last New Year's day, wishing to feel that these are their own in a peculiar sense, and sharing with us the burden of caring for them. Several of the parsonages are already completed and occupied now. We are deeply grateful for the co-operation of the women, but are perplexed about the multitude of other cases.

What shall we do for East Bakersfield, California; or Sidney, "Ebenezer," Montana; or Natchez, Washington; or Meridian, Mississippi; or Fletcher, South Dakota; or West Terre Haute, Indiana; or Memphis, Michigan; or fifteen other cases on our September docket? We can only hope that all our churches will delight to live up to the Pauline motto, "Let the strong bear the burden of the weak." They will find it a privilege to lend a hand.



A FINE EQUIPMENT

THE First Congregational Church in Somerville, Massachusetts, is to be congratulated on having an admirable equipment for its work. It has a noble house of worship erected in 1868, an evangel in stone, bearing hourly witness to the things of the higher life. Its beautiful steeple like a heaven-pointing

finger is forever reminding men that their life is linked with the unseen world and that they ought to live the eternal life here and now. The beauty of the building makes its own strong appeal to all who see it, reminding them that their own lives ought to be fair and splendid, and in harmony with the principles of beau-



FIRST CONGREGATIONAL CHURCH, SOMERVILLE, MASS.

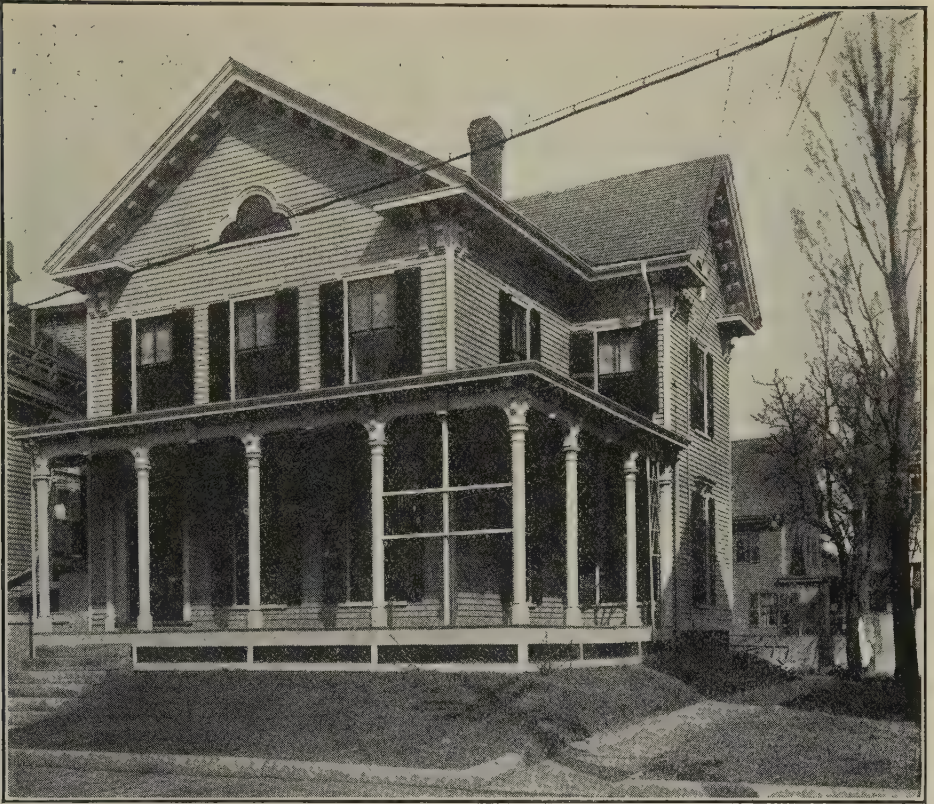
ty which the great artist makes to shine out in his creation. The open doors of this church give a glad welcome to all who approach it, assuring them that they may feel at home in their Father's house.

But the people who erected this noble building have not been content to shelter the church alone. They wish to shelter the minister also. Their hearts were moved toward Rev. Stephen C. Lang, their spiritual leader, and they would not leave him homeless. As a matter of church efficiency as well as of assurance as to the health and comfort of the pastor's family, they knew that a parsonage was as necessary as a prayer room or a church organ for the completion of their church plant.

This church has never needed to

call on the Church Building Society to help it carry out its efforts for equipment. The generous rich and the people of moderate means counted it a privilege to put through this project unaided. A remarkably commodious and attractive home for the pastor was secured by their effort and now church and parsonage stand in happy neighborhood, an example for all our churches of what each one of them ought to possess.

It was natural that when the new home was completed the people should wish to hold a service of dedication. A beautiful service was arranged based upon that used in Newport, N. H., on a former occasion. A church reception was held in the vestry followed by a supper. A very large number of the parishioners, new



FIRST CONGREGATIONAL CHURCH PARSONAGE, SOMERVILLE, MASS.

and old, gathered to honor their pastor and inspect the new home. After the reunion in the church they adjourned at nine p. m., to the parsonage and held the dedication service. Hymns, Scripture readings and prayer preceded the act of dedication and at the close of the service

there was sung a dedication hymn by Mrs. Mary E. Dustin written for the occasion. Mrs. Dustin is a member of the famous Adams family, and long a member of this church. Both pastor and people are to be congratulated on this fine addition to the church equipment.



WHERE THE PILGRIMS LANDED

THE Church of the Pilgrimage at Plymouth, Mass., in close proximity to Plymouth Rock, is preparing for the tercentenary celebrations to be held in that town by improving its house of worship. It is also securing a good home for its minister. Of course this society is glad to co-operate in this work. While we are commemorating the Pilgrim Fathers we must not let the successor of Elder

Brewster be without a home. The hearts of all our people are turning toward this historic place with peculiar interest this year, and we are all glad to know that our church here is to have a complete and attractive equipment for its work. It will be better than the old fort church on the hill, and the loghouse which contented the Fathers. We offer our congratulations to Pastor Busfield on this fine improvement.

PARSONAGE DEDICATION HYMN

(WRITTEN FOR THE DEDICATION OF THE PARSONAGE OF
THE FIRST CONGREGATIONAL CHURCH, SOMERVILLE, MASSA-
CHUSETTS, BY MRS. MARY E. DUSTIN.)

(TUNE: MENDEBRAS)

Our Father, grant Thy blessing
Upon this home today,
And let Thy benediction
Abide with it alway.
By faith and love unfailing,
By peace that shall abide,
By loving Christian service
May it be sanctified.

O, give unto Thy servant,
Whose home this house will be,
The perfect consecration
Of those who walk with Thee;
Inspire him by Thy Spirit,
And strength divine impart,
That he may always serve Thee
With singleness of heart.

All earthly homes are transient,
Thy Heavenly Home endures,
And there Thy glorious presence
Eternal joy assures.
Dear Lord, in Thy great mercy,
When this brief life is o'er,
O, bring us to Thy Homeland,
To dwell forevermore.

NEW AMERICANS IN IDAHO

ALL over the great west there are groups of new Americans who have left the hard conditions of the old world to find better opportunities in this land of promise. They are of many different nationalities. Many of them come to these shores quite poor, but they are industrious and thrifty, and after a few years many of them become prosperous. None of these newcomers who are to be built into our American life are more interesting than those who come from Russia to which country they emigrated from Germany a century and a half ago to escape the hardships and wrongs

they had endured in their former home. Now they are Pilgrims of a later day, crossing the ocean to find a better chance for themselves and their children on our shores.

During the last fifteen years many of these newcomers have settled in southern Idaho about twenty-five miles west of Pocatello. They are in a farming country which has for its center the little city of American Falls. They are making "the wilderness blossom as the rose," and are sending great wheat crops to market. Naturally religious and with loving memories of the worship-services they enjoyed in their former home,



ZOAR GERMAN CONGREGATIONAL CHURCH, AMERICAN FALLS, IDAHO

they have developed among the thousand people of German stock in that neighborhood three churches which are ministered to by a single pastor. It is a sort of collegiate church, there being a close fellowship and co-operation between the three organizations. The first church was gathered more than a decade ago, and is about twelve miles from town. The second, or "Zion," church was developed four years later, and ministers to the needs of its own section in another direction several miles away. The third church called the "Zoar" church, was organized three years later in the town itself, that it might be a rallying point for the entire group.

Of course they needed a church home. The young city donated to them two excellent lots on which to place their house of worship. They constructed a high basement and roofed it over that they might have an immediate meeting place. Then they turned to the big brother of all the churches, the Church Building Society, and asked for a grant of

\$1,000 to match \$2,000 which they were contributing out of their slender means, that they might finish the building which they had begun. They had a wise and energetic leader in the Rev. John Hoersch, at that time their pastor.

Strong commendation of the enterprise came to us from Dr. Eversz, who not only urged the need of each of this threefold group of churches, but added "this church will be a sort of rallying center for our German-churches within fifty miles, and also a starting point in time for our English-speaking church." The grant was voted, and the building which seats four hundred people was carried to completion.

Here you have the new church after one of the Conference services. What an attractive congregation! No race suicide here! These children who throng to the sanctuary will be the American citizens of the future. These enterprising men and women are an important part of the bone and sinew of the life of the state.

THE CONGREGATIONAL EDUCATION SOCIETY

For lack of teachers 121,000 schools in the United States are closed.



The hope of the republic—yes, of the world—is a trained and upright citizenship. Those who shall fix public opinion ten, twenty-five years hence are in the schools and colleges of America today.



The increased price of coal, food, and all necessities has made the cost of running educational institutions just twice as much as two years ago. The salaries of teachers have also been increased, or should have been.



See that group of boys—American boys, school boys! There are ten of them. They have pledged allegiance to the flag of their country. But of the ten only three salute the Banner of the Cross. The other seven, and seven out of every ten boys of our land, have had no religious teaching.



In September ten girls left their homes in Czecho-Slovakia to come to America. Their destination was the Schauffler School in Cleveland. There they are students, preparing to teach. The investment for each girl is three hundred dollars. To anyone who would invest, the interest promised is beyond computation.



Years ago the Education Society helped a young man through college and theological seminary; he became a pastor, and then was called to occupy the chair of philosophy in his alma mater. His broad conceptions of religion, sympathetic views of life, clear insight into moral problems, and his lofty idealism deeply impressed the young senior who came every year to his classroom, and it was not strange that careless, irreverent, irreligious youths changed about entirely in their attitude toward the higher values of life.



From one of those classes went forth a young man who became a lawyer. He advanced step by step until he was made district attorney of New York City. His devotion to the high concerns of the state and to the welfare of human life won the gratitude and admiration of all loyal citizens. Charles E. Garman was the professor; Charles S. Whitman was the student.



Another man who gratefully acknowledges the value of the training in clear thinking which Prof. Garman had given him at college is Governor Coolidge of Massachusetts, candidate for the Vice Presidency of the United States.

OUR NEW EDUCATIONAL ASSISTANT

THE office of Educational Assistant in the Department of Field Work, which was left vacant by the death of Miss Mabel E. Patten last June, has been filled by the appointment of Mrs. Millacent Palmer Yarrow. Mrs. Yarrow



MRS. MILLACENT PALMER YARROW

studied for two years at Wellesley College and later graduated from Leland Stanford University. Mr. Yarrow was a Congregational minister whose field of work lay in the State of California. Mr. Yarrow's death left Mrs. Yarrow with two children, a daughter in Wellesley College who has just graduated from Northfield Seminary, and a son in Kimball Union Academy.

Mrs. Yarrow taught in the high school at Palo Alto, Cal., for three years, then came East and took post-graduate work in religious education at Columbia University, following this with one year in the same department at Boston University.

For a time Mrs. Yarrow was en-

gaged as a research secretary of the Student Committee of the National Young Woman's Christian Association. Her work in this capacity was to keep the committee informed as to important trends in educational work, report upon and interpret notable conventions, as well as conducting some of the work in the Student Summer Conferences. She made a record in this work, as she had in her teaching and her student days, for sound scholarship, well-balanced judgment and skillful handling of her materials.

More recently Mrs. Yarrow has been connected with the Religious Education Department of the Inter-church World Movement, her special work being to look up headquarters data regarding the various religious educational organizations related to the life of children and youth in our churches, also to gather information concerning those agencies interested in week-day religious education. She made a survey of the week-day religious instruction work of the New York region. Her work also included the preparation for a survey of Daily Vacation Bible Schools throughout the United States, making out the findings, the chart and slide material from the Sunday School survey on supervision, superintendents, and teacher-training.

It will thus be seen that Mrs. Yarrow brings to her work with the Society an equipment and an experience that should fit her in very exceptional measure for the duties of the department. She comes with the high commendation of many who have known her and her work at close range for years. We trust that she will soon become as well known and as heartily liked by the new constituency which she is now to serve as she has been in the former associations.



WORKING THEIR WAY

MANY and varied are the forms of work engaged in by young people seeking an education, to help pay their expenses. The young man in the above picture was a student in a western college, who operated a threshing machine engine during summer vacation, to gain money for his tuition. Speaking of threshing machines:—a minister at the head of one of our

academies wrote in September: "I am still with a threshing machine, and will not begin teaching for a couple of months yet." His co-worker in the academy has spent the summer months working in the hay fields. Both these men are driven by necessity to piece out inadequate salaries in this way. May the day soon come when teacher and preacher shall be paid as they deserve.



STUDENT AID

DURING the whole history of the Education Society 10,296 men have received financial aid. Many honored names in the ranks of minister, secretaries, and missionaries, vindicate the value of this assistance to worthy young men. Last year there were one hundred and twenty-five on the list of those receiving grants or loans. The amount of aid granted reached a total of \$8,113. The sum to each student

varies from fifty dollars to seventy-five dollars. In view of the increased living expenses these sums seem pitifully small. More money is needed to assist young men students. There is also an urgent call for a fund to help young women who are preparing for Christian service. Applications have come in for assistance from young women who are looking forward eagerly to becoming missionaries and Christian workers.

Christian leadership requires a knowledge of life. To be most successful one must be a student of life in all its phases and relationships. The call to Christian leadership is a call to become a permanent student of all those things which have any permanent and significant interest to the men and women of our time. Real Christianity always enlarges the life; it is all-inclusive in its interest and out-reach. Its demand is for constant growth.

REMINISCENCES—A TRUE STORY

SELECTIONS FROM A RECONSTRUCTED DIARY

By Rev. Don Ivan Patch

AS I sat down at my desk this morning to record the somewhat prosaic events of yesterday I could not help recalling that it was two years ago today at about this time that I was marching from Camp Stuart to Newport News, Va., to embark for France. The *America* sailed at four o'clock in the afternoon, October seventh. I looked back to a year ago and found that in the evening of this date I was in the state of Maine making my second appeal in the interest of the Pilgrim Memorial Fund. Today I am writing the last pages of a sermon for the coming Sunday.

This season is a season of reminiscence. This time of the year, with falling leaves and changing landscape, always calls to mind the fall of 1905, fifteen years ago when I embarked, not for France but for the life of the ministry. I looked up an old diary of mine for that year and reread some of its passages.

Sept. 30, 1905. It is ten o'clock and my first day at Bangor Theological Seminary has come to a close. * * * * The boat brought me in at two o'clock and I came up to the Seminary. The first man to meet me was a tall slender fellow with long black hair. Somehow he did not look very ministerial but he had sort of a woe-begone look that may take the place of ministerial dignity. He and the fellow with him answered my question that this was the Seminary and then went off down the street laughing. I suppose I did look rather funny as I was carrying a suit case, a bag, a sweater, a coat and a camera. They seem older than I am. I guess that I am the youngest here from the fellows that I have seen today.

They have given me a room in Maine Hall, No. 28, and I am to have as a roommate a fellow from

my own state. He paid me a compliment by picking me out at the supper with the remark that I looked better than the most of them, and that I was about the only one he would like to room with. It sort of made up for the fellows laughing at me when I came in.

The room here is big and airy, we have tables and chairs and I borrowed a lamp for the evening. The place must be pretty old as we have no steam heat or electric lights. They use Rochester burner lamps and stoves. There is a stove in this room which I suppose I shall inherit. It looks pretty old but as good as the rest have.

I saw one of the Professors in his yard today; he was short and very fat and has a bald head I guess, as he wears one of those round black caps. I did not speak to him as I thought I might *have* to sooner or later.

There is a fellow across the hall from St. Louis. He says he never has been away from home before and I guess he feels rather lonesome. We went over together to the other side of the dormitory. One of the last year's students was there. He had a Hebrew Grammar to sell. He asked \$2.75 for it. It seemed a great deal, but they cost \$4.25 new. I bought this one.

I counted up what I had left out of the \$55.00 I started from home with and I have \$47.10 after my travel and the Grammar was paid for.

Oct. 1, 1905. Today we went down town and bought the "supplies" for our room. By the way, a fellow showed up today and claimed the stove in my room. He wanted \$4.25 for it, so I bought it. It saves moving in another. * * * My list of purchases in town included a coal hod, shovel, poker, broom, dust brush, wire picture holder, match safe,

blotter, ink, pens, and a Rochester burner lamp. The fellow across the hall got a green shade for his lamp but it cost extra and I thought I could not afford it. I had to get a water bottle and glasses as we have no drinking water in the building and have to bring it from the Commons where there is a well. * * * I now have \$38.70. They say that the board is \$13.00 a month. I do not know what I am going to do if I do not get a chance to get a scholarship or earn some money.

Nov. 18, 1905. * * * I just came home from Prof. L.'s house where I have been cleaning out his ashes. I got in two hours work. I think the Professors are mighty good to give us students a chance to work. They pay us 25 cents an hour which seems generous to me. C. has a chance at one of the other houses to take out ashes right along. Prof. L. says he can give me work once in a while.

Nov. 30, 1905. Blanks were given us today to fill out to make application for aid from the Congregational Education Society. I read the blank through and felt that I ought to refuse it. Then I thought it all over and did not see how I could and keep my "head above water." I thought a long time over it and at last put my name on it. I crossed out the word "loan" and substituted the word "grant." M. made fun of me and said I was trying to get something for nothing as a gift. But I felt this way; I shall be sure and pay this back some day if I am able to do so. I feel that the moral obliga-

tion is just as strong as a legal one.

The more I thought over the acceptance of that money the more I felt it was all right. It is not charity. I do not know much about this Society but I know the Churches give to it to help them help us. It is mighty good that it came along. And when I talk to the other fellows I know it means a lot more to them than it does to me. Mother wrote me that she could send me my board money for next month, I got the letter today. That will help.

Jan. 15, 1906. * * * We got our first credits on the Congregational Education Society money today. I paid my January board and have twelve dollars in my pocket, more than I have had since I paid my board in December. * * *

As I read these pages which memory makes pleasant, I call to mind a recent visit made to the Seminary. Things have changed somewhat. Steam heat is in and each room has an electric light. I somehow missed the stoves and the lamps, but rejoice in the now palatial appearance of Maine Hall. I know certain of the problems of fifteen years ago no longer exist. But the problem of finance has doubled with the increased cost of living.

I am glad to read of the success of the Congregational World Movement and to know that I have had even an insignificant part in it. I hope that the full allotment from the Movement intended for the Education Society will reach it as it aids at the point where aid is vitally needed.

COMPARATIVE STATEMENT

RECEIPTS FOR
SEPTEMBER
1920

	Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
This year	3,834.91	1,476.86	281.16	10,216.99	15,809.92
Last year	3,263.73	812.75	900.00	125.00	5,101.48
Increase	571.18	664.11	.....	10,091.99	11,327.28
Decrease	.....	.....	618.84	.....	618.84

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY



SUNDAY SCHOOL WORK IN LOUISIANA

By Rev. Samuel Holden

THIS story of Congregational Sunday School achievement lies in the state of Louisiana, where Congregationalism is not yet very strong, so far as numbers go.

Allen Parish has four aggressive wide awake Sunday Schools located at Kinder, Emad, and two among the Indians. These four Bible Schools are within the limits of one interesting missionary field.

It was the writer's privilege to spend a few weeks in this parish, which covers a territory of not less than thirty-five square miles, and practically takes in the whole county. He had ample opportunity to see and study at close range the type of work these Sunday Schools were doing, and in this short account will endeavor to set forth a few observations and impressions made.

Kinder, the oldest of these Sunday Schools, was organized over a quarter of a century ago in the interests of the children of the settlers of the county. The school in those days was the center of all social and religious life in the community. As the years passed the school grew and today there stands a prosperous church, having a good parsonage, which lies

at the center of one of the finest pieces of home missionary work the writer knows of.

Several commendable things were in evidence in the Kinder Bible School that I have not observed practiced elsewhere. For instance, while each scholar possessed a quarterly for home study, for the most part they brought Bibles with them to school and the lesson of the day was read from the Bible and not from the quarterly. In a conversation with the superintendent, I learned that this method was adopted principally with the thought of encouraging the scholars to become familiar with the Bible, with the encouraging result that the scholars can now readily turn to any chapter or book.

A second thing that impressed me greatly was the emphasis that was placed upon Bible reading at home during the week. Every class, through one of its scholars, made a report each Sunday morning of just how many members of the class had read the Bible each day during the past week. Here, again, the fundamental idea was to get the young people interested in Bible reading.

The keen delight and evident interest which characterizes the life of the Kinder Bible School was clearly

their public school, a church which today stands as the social and religious center of the community. The attendance and enthusiasm in this school are most gratifying, and are due chiefly to the way in which several of the best people in the settlement have taken hold of the work.

It certainly is a blessing to a community like Emad that there are Christian men and women to lend a hand and see that the work is carried on successfully. It can readily be seen that there is no hope of building up a permanent church work in Emad. It is one of those

fields, of which I suspect there are many throughout the country, in which they can have no hope of returns or rewards except in the consciousness of having ministered to worthy and needy people.

About nine miles from Kinder, in the woodlands bordering the prairie, live the remnant of a tribe of Indians, said to be about three hundred and fifty in number. They were here long before the white settlers came, but so far as I was able to learn nothing much had been done for their intellectual or spiritual uplift until the Congregational missionary came and organized a Sunday

shown in the hearty manner in which the young people repeated the memory verses. Here, I thought, is a Sunday School away from the center of Congregationalism that is certainly justifying its existence in the splendid work it is accomplishing among the young people of the community. It stands as one of the biggest factors for character building in the town.

A good mile from Kinder is the lumber mill settlement known as Emad, having all the characteristics of a mill town, and employing three hundred and fifty men. It is a community in itself, with its post office and company store. The settlement like many others of its kind throughout the state makes no pretense at permanency. It is in existence just so long as logs can be had with profit. When operations began at Emad the missionary at Kinder organized a Sunday School around which naturally developed preaching services. The mill authorities appreciated this work and built in connection with



MEMBERS OF INDIAN S. S. KINDER, L.A.



EMAD SUNDAY SCHOOL

School work among them, which marked the beginning of a new and better life. For years these Indians

had lived on an appallingly low physical and moral plan, content to earn a dollar which was generally spent for some unworthy purpose. Nor were they alone, in living this sort of life, for some of the white settlers were content to live on the same mean level and in many cases could easily have put the Indian's method to shame. They were abetted by the white man in their drunken orgies which generally ended in a fight in which knives were freely used or guns brought into play, and not infrequently some one was badly cut up or shot. "You simply have no idea," said one of the oldest settlers to me "what a wonderful change has been wrought in the lives of the Indian people. I can well remember the day when they were without any school or church."

The organizer of the Kinder Sunday School also established the Sunday School work among the Indians and then, after they had been gathered into a Bible School, they would have a preaching service. Just how the missionary managed the situation I do not know, for it must have been mighty intense in those days, but you have seen the results. Today they have two good churches which have developed from the first Sunday School work among them. The whole physical, intellectual, and spiritual life of the Indian has been transformed so that today on good authority I am told that eighty per cent of the Indians are professing Christians. I have visited their Sunday Schools and churches. I have seen their homes and farms. I have observed their methods in conducting Christian services which every Sunday last from ten a. m. till four p. m., and I have been deeply impressed with the remarkable outcome of this work.

Three Pines, the latest development of this mission field, is located on the prairie border about eight miles from the central home church. Just why it should be called Three Pines I do not know, for no pine trees are in evidence. I was told that

from the point of this mission it was prairie land on to the gulf. As far as I could see farms were scattered in all directions, the productions of which are chiefly cattle and rice. Word had been sent a few days previous that there would be a preaching service at Three Pines and to spread the news as far as possible. As soon as we got there I decided that there must be a good audience present judging from the number of ponies, buggies, and autos in sight. There was no mistaking the friendship of the people or the spirit of the meeting. For those who live the necessarily isolated and lonely life of the prairie, a Sunday School session, preaching service, or social is an event and a great get together occasion. Here for once in my life I found men and women asking for more preaching services. Couldn't they have a Sunday School each Sunday with a preaching service at least once a month? My visit, as a representative of the Sunday School Society to the Three Pines schoolhouse, gave me a greater blessing and lift than I had experienced in many a long week. A Sunday School will certainly be organized and it will become a preaching station for at least one service each month.

After visiting the Sunday Schools of this mission and observing the deep interest among the young people of the communities, and the splendid work that was being accomplished, it was borne in upon me that here was a Congregational Sunday School work away from the center of the big things of the church (and I suspect there are many more like it in the out of the way places of this big country) quietly carrying on its mission, patiently fulfilling its task and, without any sensational methods, within a few years accomplishing a work for the comfort, happiness, and uplift of a needy people, which well might be regarded as the "Romance of a Home Mission Field." It has been worth while, and it has more than paid in reconstructed lives.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE CHRISTMAS FUND

LAST year a donor to the Christmas Fund wrote, "I suppose this is the last year you will need to raise a Christmas Fund?" At that time we were in the midst of the great drive for The Pilgrim Memorial Fund. Subscriptions were coming in for thousands of dollars and there was substantial evidence that the campaign for five million dollars would be successful. He, like a good many others, had taken up the erroneous opinion that The Pilgrim Memorial Fund was being raised for The Board of Ministerial Relief.

From its first inception to this present hour it has been announced from the platform of two National Councils, on the floor of Conferences and Associations, from the pulpits, in the press, and in its literature, that The Pilgrim Memorial Fund was to be raised to make The Annuity Fund secure, to put it where it could effect all its undertakings and hopes. The Pilgrim Memorial Fund was to be a permanent fund, an endowment. Only its interest could be used, and that only for The Annuity Fund. The Corporation of the National Council is the holding body of The Pilgrim Memorial Fund. It turns over the available income from the Fund, to the Annuity Fund, to be used to aid in providing old age annuities and disability annuities for members of The Annuity Fund and death benefits for their widows and minor orphan children.

A minister must become a member of The Annuity Fund through medical examination and by payment of dues. The element of insurance is in the plan. It is a movement to cure

indigence in old age, among our Congregational ministers. It is an endeavor, in which the ministers and the church work together, to make provision for the time of old age and retirement from active service.

It contemplates beginning this effort in the earlier years of the minister, say at the age of thirty, or at ordination, and carrying it on until he reaches sixty-five. It cannot do anything for the man who could not, or would not, get into the Fund before he was sixty-five. It is helpless, as life insurance is for the man who will not take it up before he is sixty-five. Then its cost is prohibitive. The time left before death is too brief to secure worth-while benefits.

Manifestly when such a plan is launched and for some years thereafter, there are ministers too old or too feeble, or too indigent to meet the requirements. This was true when the Annuity Fund was inaugurated about seven years ago. It is still true. Yet already nearly nine hundred of our ministers have entered the Annuity Fund and they are still coming in every week, almost every day. All these members are under the original plan.

The new, or Expanded Plan, will be put into force on January first, next. Then more of our ministers, especially those under forty, should come in. They should all come in. This Plan is very attractive; its security is established by The Pilgrim Memorial Fund.

Meanwhile, right now, there are many former soldiers of the righteous war against evil, who are old, retired, infirm and who need and deserve the loving care of all the churches. And

they are having it, not to the extent of their effective and honorable records, nor to that of their needs—but still to some substantial and ever enlarging degree. These are ministered to by the Boards of Relief, state and national.

One of the methods is through the Christmas Fund. This supplements the annual grants from the Board of Relief. Those grants in 1919 amounted to over \$100,000. They will be more in 1920—and yet they are too small. In these times they are pitifully inadequate. The Christmas Fund adds to these a substantial sum. Last year this addition was close to an average of \$50.00. This year we ought to do better. An average of \$100.00 would be far too small.

At first, eighteen years ago, the Christmas Fund was promoted by The Congregational Board of Ministerial Relief alone. Gradually, one after another of the fourteen State Societies joined in the Christmas Fund Campaign. This year all of

the State Societies are expected to join. We will need to remember in this joyful Yuletide season about six hundred families, representing at least 1,000 persons, who certainly need our help. Therefore, we appeal for \$35,000.00.

It will be easy to raise this sum if we all take hold and boost and give. There are over 800,000 Congregational Church members, and as many more in the constituency of the Congregational churches. If we could reach them all, or even ten per cent of them, we would surely receive much more than \$35,000 for this Christ-like service.

We make our plea with hope and courage. We expect to receive the money. The books for the Christmas Fund are open now. Gifts to it should be sent to the Secretary, William A. Rice, 375 Lexington Avenue, New York City. The Treasurer is B. H. Fancher, same address. Distribution to State Societies will be made from the New York office.



AFTER THE VACATION

THE renewal, after the vacation season, of the activities in the offices of the Board of Relief, The Annuity Fund and The Pilgrim Memorial Fund, reveals some important changes.

Dr Reed has returned to his pastorate of the Flatbush Congregational Church, Brooklyn.

Dr. Mills entered upon his duties as General Secretary of The Annuity Fund and Executive Secretary of The Pilgrim Memorial Fund on October fifth. He has resigned his membership on the Board of Trustees of The Annuity Fund, and Rev. Jay T. Stocking, D. D. of Upper Montclair was elected to fill the vacancy. He also resigned as a member of the Board of Directors of The Board of Ministerial Relief and Dr. Stocking was elected in his stead.

Mr. Lucius R. Eastman was elected Chairman of the Executive Commit-

tee of The Pilgrim Memorial Fund, following the resignation of Dr. Mills.

Most of all, was the absence of the beloved and honored member, Dr. Herring, deplored, when the Board of Directors of the Board of Ministerial Relief met in September. Resolutions, expressing the Board's deep feeling of loss and affection, were passed and Dr. Reed was elected to fill the position thus made vacant.

The fact that Dr. Mills is now to give his whole time to the conservation and promotion of the interests of The Annuity Fund for Congregational Ministers, will bring great assurance to all who are concerned in that great cause. The title of the position has been enlarged from that of Corresponding Secretary to General Secretary. All the vital interests of our ministry, its general promotion, dignity, standards and recruiting, will engage the thought and service of Dr.

Mills. This is true because the establishment of the ministry upon a more just and ample financial basis as to both the period of active service and that of retirement because of age and infirmity, will enlarge its attractiveness and efficiency. All this is involved in the comprehensive vision and purpose of The Annuity Fund. The importance of this opportunity has led Dr. Mills to turn from the active pastorate of one of the first churches in the denomination to take up this momentous task.

Secretary Rice will continue in his position as Secretary of The Congregational Board of Ministerial Relief, which office he has held for the last eighteen years. He is also Associate Secretary of The Annuity Fund for Congregational Ministers.

Rev. Francis L. Hayes, D. D., will remain the Western Secretary, with headquarters in Chicago, representing the interests of both Boards, and

Rev. Frank W. Hodgdon will hold a similar position for the East, with headquarters in Boston. Both will give more or less aid in co-operation with The Congregational World Movement Campaign. This movement carries in its budget \$100,000 each, for 1921, for Ministerial Relief, and The Annuity Fund. The latter especially for the benefit of the older men, who may still get into the Annuity Fund.

The collection of the balance of The Pilgrim Memorial Fund subscriptions, which cover a period of five years, will be under the supervision of Dr. Mills and Mr. Philip Senior, the Financial Secretary.

We are sure that, perhaps as never before, the thought, interest and prayers of the ministers and churches will include their servants and brethren, at 375 Lexington Avenue, New York.

W. A. R.

THE GRATEFUL ACKNOWLEDGMENT

ONE of the beneficiaries of the Board who has poetic gifts has just responded to the last quarterly check in the following verses. I know that they will find a warm response in the hearts of all the beneficiaries of the Board and others.

There is a grateful sense that speaks,
In words of joyful meaning,
When edged with gold the somber cloud,
And shadows part, that life enshroud,
And light through rifts is streaming.

So when deep needs the heart oppress,
And ills are life betiding;
Who fills the garner, comforts grief,
Gives happiness with his relief,
So God-like his providing.

Nor will such deeds fail of reward,
Which lighten load oppressing;
For he who gives to those in need,
Is blessed not only in his deed,
But merits future blessing.

All this, and more, applies to those,
Your worthy cause are serving;
Bestowing gifts, in value known,
Not till adjudged from Heaven's Throne,
In light of their deserving.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

FORWARD

A GREAT task, rightly understood, is both a challenge and an inspiration. It is in this spirit that we believe the women of our churches will accept their share in the financial campaign of the Congregational World Movement. Five million dollars has been set as the goal in this campaign, this sum to replace the old \$2,000,000 apportionment. After careful consultation with the Home and Foreign Boards, twenty-six per cent of this amount has been designated as the woman's share, thirteen per cent being for the home work and thirteen per cent for the foreign. The change from the former fifteen per cent figures was made necessary by the fact that the new budget includes certain items not directly administered by our mission boards and therefore not primarily the responsibility of our Branches or Unions. Our proportion of the amount to be used for actual mission work is substantially unchanged.

For our Woman's Home Missionary Unions this means a total budget of \$650,000. Each Union will normally become responsible for thirteen per cent of its state's quota, each local auxiliary for thirteen per cent of its church's quota. Whether this sum will be raised by the women of the churches assuming responsibility for their share and working independently to raise it, or whether the full amount will be raised by the church as a whole, the women receiving their due percentage, is a matter for determination by each church. Where no woman's society exists, the woman's home missionary percentage should be sent by the church treas-

urer to the treasurer of the State Union. We recognize that individual states may introduce changes in the suggested percentages but we urge that as far as possible national figures be followed.

For each Union this enlarged budget should mean the adoption of a definite "Plan of Work" under each of the Homeland Societies. Unions already carrying such a Plan of Work will be able to maintain their former plan and add to it a larger number of items. Unions which have never adopted a Plan of Work should at once confer with our Home Boards with reference to one. These Societies are ready and eager to assign definite fields to the Unions, that our home missionary work may have the same concrete and definite quality as our foreign. We urge all Union presidents immediately to set about the preparation of such a Plan of Work that their women may as speedily as possible feel its stimulus and inspiration.

In facing such a task as this new budget implies we must not forget two things: First, that it is to be undertaken under the impetus of our Congregational World Movement. We are not asked to make this great advance alone. We make it in co-operation with the organized life of our denomination. The closest possible conference and consultation should be maintained between Union officers, State Conference and Regional Director that we may at every point move forward together in a great common undertaking. The second thought is this: We undertake this advance because of imperative needs. In this hour of the world's need we cannot stand idly by while

mission boards retreat, schools and colleges close and Congregationalism honors its Pilgrim faith by permitting it to die! We must and we shall go forward, meeting our part of the new responsibilities that confront our churches, believing in God's leadership and guidance and confident of success. The splendid response of the women of our churches to the Emergency Campaign of last spring is a sure evidence of the devotion and consecration with which they will approach this new task, and of the courage and determination with which they will carry it to a successful issue.



TOPIC FOR DECEMBER, 1920

The Schauffler Missionary Training School

CHRISTIAN AMERICANIZATION IN ACTION

1. a. What is Americanization as prominent writers have defined it?
b. As recent events have modified or enlarged its meaning?
c. Let each member present individual ideas of it.
2. Contrast the more general idea of Americanization with the specific idea of Christian Americanization.
3. a. Present digest of Mr. Prucha's article in the Schauffler Memorial, found in issue of October 1919.
b. As given by leaflets published by the Schauffler School.
4. Two minute addresses on
 - a. Whom are we to Americanize.
 - b. How are we to do it.
 - c. Who is best fitted to be intrusted with the privilege and duty?
 - d. Americanization in theory and practice.
5. Why is Cleveland an exceptional field for such experiments?
6. Schauffler Missionary Training School in:
 - a. Its aims
 - b. Its methods
 - c. Its results
7. Is Schauffler School worthy of
 - a. Renewed confidence and sympathy?
 - b. Of financial support?

- c. Does its thirty-four years of service merit its appeal to build for larger and more efficient work?

Choose scripture and hymns to express the spirit of the theme.

Literature upon these topics will be mailed upon request. Send to the Schauffler Missionary Training School, 5111 Fowler Avenue, Cleveland, Ohio.



AN APPRECIATION

IN connection with the Annual Meeting of the Federation recently held in Hartford, Conn., the following resolutions were passed with reference to the retirement of Mrs. Ida Vose Woodbury from active service as Field Secretary for the American Missionary Association:

"The Woman's Home Missionary Federation assembled in Annual Meeting at Hartford, Conn., October 15, 1920, desires to do honor to one of their foremost women leaders, Mrs. Ida Vose Woodbury, who is retiring from the office of Field Secretary of the American Missionary Association.

"The Federation deeply appreciates the devotion and courage, the brilliancy of mind and warmth of heart which Mrs. Woodbury has given to the work of emancipating and educating the Negro, the Indian and the American Highlander. Her service to the Congregational denomination the Federation records with great gratitude and especially thanks her for her helpfulness and wisdom in promoting its own organization and aiding in formulating its policies in the years of its beginnings. The women of the Home Missionary Unions all over the land will ever hold her in dear and admiring remembrance, associating her with the long line of noble descendants of Pilgrim and Puritan mothers who have inspired the generations with "a great hope and inward zeal."



The Annual Meeting at Hartford on October 14th and 15th was a splendid success. A full account will appear next month.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

THE Missionary Education Department of the Congregational Education Society has outlined a program which it desires to promote among the churches. This program is receiving special emphasis in the Congregational World Movement Campaign this fall.

The General Program

1. A strong, fully representative Missionary Education Committee in every church charged with the duty of promoting missionary education as an integral part of the religious education program of the church.

2. Active promotion of missionary education through the pulpit, the midweek meeting, missionary and young people's societies, by general publicity and all available agencies and methods.

3. Systematic, graded mission study and training in missionary service, as an integral part in the curriculum in every department of the church school.

4. Organized week-day activities and special groups and societies for the promotion of missionary education, of the types best suited to the respective needs of children, boys and girls, young people and adults.

5. Special emphasis on the plan known as The Church School of Missions by which the attention of the whole church is concentrated on mission study for a given period of time.

6. Cultivation of the habit of definite, persistent prayer for our missionaries and missionary interests.

7. Cultivation of the habit of systematic giving to our missionary agencies and promotion of the princi-

ple and practice of Stewardship.

8. Provision for the attendance of selected young people at missionary education conferences and institutes.

9. Active recruiting of young people for life service on the missionary field at home and abroad.

The New Chart for use in Schools

The Tercentenary Chart period ends with 1920. The new chart which has been prepared to follow it is entitled: "Missionary Education, Our Congregational Work for America and the World." The educational grades and requirements are: The Standard School, conducts at least one missionary program a month, gives systematic instruction in the work of the boards, and gives an offering to missions each month. The Advanced School, meets the requirements of the Standard School and also adopts the plan of systematic benevolence with individual pledges payable weekly; the Honor School, meets the above requirements and also secures the reading of at least one missionary book from a graded list furnished by the Department by at least ten per cent of the pupils enrolled in departments above the Primary.

The improved features in this plan are (1) All requirements are indicated on the chart; (2) More graphic record; (3) Educational grades simpler and more significant; (4) Educational grades include giving but not the amount given which is fairer to less well-to-do schools; (5) Graded educational material to be prepared under the supervision of an editorial committee by competent writers; (6) Special plans for Primary and Junior Departments.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for September, 1920

The Daniel Hand Educational Fund for Colored People

Income for September from Investments.....	\$9,035.31
Previously acknowledged	65,331.16
	<hr/> \$74,366.47

Current Receipts

EASTERN DISTRICT

MAINE—\$262.57.

Bar Harbor: Ch., 68. Bluehill: Ch., 22. Brewer: First Ch., 7.21. Ellsworth: "A Friend," 10. Hallowell: A. F. P., 10. Hiram: Ch., 4. Litchfield: Ladies Missionary Union, 8. Searsport: Second Ch., 7.55. Woodfords: Ch., 33.25.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas., \$92.56.

NEW HAMPSHIRE—\$272.37.

Alstead: First Ch., 4.18. Claremont: Ch., 23. Deerfield: Ch., 7.29. Epping: Ch., 9. Epsom: Union Cong'l Ch., 2. Hanover: Ch. of Christ at Dartmouth College, 49. Lisbon: First Ch., 102.52. Littleton: Light Bearers Soc., box goods for Talladega. Newcastle: Ch., for Piedmont College, 25. Rochester: First Ch., 10. Warner: Ch., 4. West Lebanon: Ch., 10.50.

The New Hampshire Female Cent Institution and Home Missionary Union, Miss Annie A. McFarland, Treas., \$25.88.

VERMONT—\$1,860.21.

Ascutneyville: Ch., 4.46. Barnet: Ch., 7.26. Belkows Falls: Ch., 25.90. Bennington: First Ch., 24.71; Second Ch., 51.80. Benson: Ch., 7.77. Bethel: Ch., 1.71. Berlin: Ch., 4.63. Brattleboro: Swedish Ch., 1.10. Bridport: Ch., 10.11. Bridgewater: Ch., 5.77. Brookfield: Ch., 8.51. Burlington: First Ch., 22.20. Cabot: Ch., 16.82. Cambridge: Ch., 4. Castleton: Ch., 5.01. Charlotte: Ch., 12.35. Colchester: Ch., 5. Cornwall: Ch., 7.40. Coventry: Ch., 3.10. Danby: Ch., 10.26. Danville: Ch., 9.25. Derby: Ch., 1.20. Dummerston: Ch., 7.50. East Arlington: Ch., 2.14. East Barre: Ch., 2.96. East Brookfield: Ch., 5.57. East Burke: Ch., 5.55. East Dorset: Ch., 2.30. East Fairfield: Ch., 1.41. East Hardwick: Ch., 9.67. Enosburg: Ch., 7.08. Ferrisburg: Ch., 5.45. Florence: Ch., 2.50. Gaysville: Ch., 1.50. Georgia: Ch., 2.78. Grafton: Ch., 6.05. Greensboro: Ch., 8.32. Hartford: Ch., 1.54. Hartland: Ch., 2.96. Highgate: Ch., 5.55. Hinesburg: Ch., 1.40. Hyde Park: Ch., 18.92. Jamaica: Ch., 2.54. Jeffersonville: Ch., 12.74. Jericho Centre: Ch., 7.40. Londonderry: Ch., 1.53. Lowell: Ch., 2.59. Lyndon: Ch., 1.96. Manchester: Ch., 10.51. Middlebury: Ch., 29.60. Middletown Springs: Ch., 4.81. Milton: Ch., 5.33. McIndoe Falls: Ch., 15. Morgan: Ch., 1.67. Morrisville: Ch., 34.74. Newfane: Ch., 3.24. North Bennington: Ch., 12.38. North Craftsbury: Ch., 7.40.

North Hyde Park: Ch., 2.07. North Thetford: Ch., 2.04. New Haven: Ch., 25. North Pomfret: Ch., 4.41. Newport: Ch., 22.24. Orleans: Ch., 10. Pawlet: Ch., 14.76. Pencham: Ch., 21.65. Proctor: Ch., 1.11. Putney: Ch., 2.79. Richmond: Ch., 13.28. Royalton: Ch., 4.87. Salisbury: Ch., 7.40. Saxtons River: Ch., 32.50. Sharon: Ch., 3.70. Sheldon: Ch., 3.44. Shoreham: First Ch., 36.53. South Duxbury: Ch., 1.86. South Hero: Ch., 1.20. South Royalton: Ch., 3.63. South Wardsboro: Ch., 1.11. Springfield: Ch., 114.91. Stowe: Ch., 27.30. Strafford: Ch., 11.84. Swanton: Ch., 10.91. Thetford: Ch., 8.35. Townshend: Ch., 3.70. Tunbridge: Ch., 3.79. Tyson: Ch., 1.28. Waterbury: Ch., 14.80. Waterford: Ch., 2.15. Weathersfield: Ch., 1.33. Wells River: Ch., 30.25. West Brattleboro: First Ch., 50. West Dover: Ch., 1.07. Westford: Ch., 3.29. West Glover: Ch., 4.25. West Hartford: Ch., 5.36. West Holland: Ch., 2.11. Westminster: Ch., 15.07. Westminster West: Ch., 9.19. West Townshend: Ch., 1.54. Wilder: Ch., 3.70. Williamstown: Ch., 6.40. Williston: Ch., 5.18. Wilmington: Ch., 11.57. Windham: Ch., 2.25.

Congregational Woman's Home Missionary Union of Vermont, Mrs. Max L. Powell, Treas., \$788.12.

MASSACHUSETTS—\$3,552.81

(Donations \$3,411.70, Legacies 141.11)

Agawam: Ch., 22.12. Amherst: North Ch., 60; "A Friend," 20; C. E. H., 10. Athol: Ch., 77. Becket: North Ch., 6.41. Beechwood: Ch., 5. Belmont: Payson Park S. S., 6. Billerica: Ch., 11.55. Boston: Judge C. F. J., for Talladega College, 15; Mrs. J. A. Lane, (deceased), 733.33. Boxford: First Ch., 35.31. Cohasset: Second Ch., 12.34. Cummington: Village Ch., 24. Dalton: Miss C. L. C., for Tougaloo College, 75. Easthampton: Ch., 90. Enfield: Mrs. H. M. S., 125. Fitchburg: Rollstone Ch., 49.84. Florence: Ch., 31. Grafton: Evangelical Ch., 33. Granby: Ch., 5.96. Greenfield: Second Ch., 50. Lynnfield Center: Ch., 2.75. Lowell: Highland Ch., 16.50. Marblehead: First Ch., 48.99. Middleboro: First Ch., 19. New Bedford: A. H. J., for Talladega College, 10. Newburyport: Belleville Ch., 19.20. Newton: First Ch., 123.19. Northampton: G. M., 5. North Brookfield: First Ch., 50.50. North Reading: Union Ch., 3.16. Norwood: First Ch., S. S., 22. Oxford: First S. S., 2.10. Petersham: C. E. Soc., 13. Revere: Beachmont Ch., 10. Roxbury: Highland S. S.,

15.79. **Rutland:** Ch., 13.86. **Salem:** South Ch., 2.48. **Sherborn:** Pilgrim Ch., 16.17. **South Ashburnham:** Peoples' Ch., 9.02. **Springfield:** G. F. A., for Talladega College, 20. **Swampscott:** First Ch., 22.25. **Taunton:** Trin. Ch., 41.25; Winslow Ch., 20. **Templeton:** Ch., 8.25. **Upton:** First Ch., 10.06. **Watertown:** Phillips Ch., 165. **West Buxford:** S. S., 1.76. **Westminster:** First Ch., 14.36. **Winchester:** "Friend," 50. **Worcester:** Hadwin Park Ch., 9.62; Old South Ch., 300; S. S., 13.58.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas., for salaries \$835.

Legacies

Essex: Elvira D. Cogswell, 333.33 (reserve legacy 222.22), 111.11. **Housatonic:** Anna R. Turner, 30.

RHODE ISLAND—\$100.09.

Barrington: S. S., 2.49. **East Providence:** Newman Ch., 25. **Peace Dale:** Ch., 51.60. **Slatersville:** Ch., 21.

CENTRAL DISTRICT

CONNECTICUT—\$5,050.56.

(Donations \$4,544.66, Legacies 505.90)

Berlin: Second Ch., 15. **Branford:** Henry G. Harrison, (deceased), 1,000.00. **Brooklyn:** Ch., 31; S. S., 5. **Colebrook:** Ch., 22. **Durham:** Ch., 20. **East Haddam:** First Ch. of Christ, 29.26. **Ellington:** Ch., 68. **Falls Village:** Ch., 10. **Farmington:** Ch., "In Memory of M. C. H.," 250. **Greenfield:** Ch., 18.26; also bbl. goods for Talladega College. **Greenwich:** A. H. M., 10; C. M. M., 3; Mrs. E. A. M., 10; "A Friend," 5. for Talladega College. **Guilford:** First Ch., 52.08. **Ivoryton:** "A Former Helper," for Gregory Normal Institute Fund (for 1920-21), 400. **Hartford:** J. M. H., for Talladega College, 5. **Litchfield:** First Ch., 110.50; J. H. B., for Tougaloo College, 50. **Manchester:** Second Ch., 47.50. **Middletown:** Ch., 10. **Milford:** B. T. D. M., 25; M. M., 25; R. P. H., 25; C. W., 150. for Talladega College. **Naugatuck:** Miss G. B. W., 300. **Nepaug:** Ch., 14. **New Britain:** Mrs. Hope M. Swazey, (deceased), 500. **New Canaan:** C. S., for Pleasant Hill, Tenn., 60. **New London:** First Ch. of Christ, 37. **North Haven:** Ch., 10.24. **Plainfield:** Ch., 4.66. **Somersville:** Ch., 8.80; S. S., 76c. **Stratford:** S. S., 25. **Terryville:** S. S., for Tougaloo College, 5; C. I. A., for Talladega College, 25. **Thomaston:** First Ch., 11.47. **Thompson:** Ch., 15. **Washington:** First Ch., 54.38. **Waterbury:** C. L. H., for Tougaloo College, 50. **Westchester:** Ch., 7.36. **Windsor:** Ch., 19.39.

Woman's Congregational Home Missionary Union of Connecticut, Mrs. James F. Ferguson, Treas., \$1,000.00.

Legacies

Ellington: Edwin Talcott, 20. **New Britain:** Sarah A. Strong, 507.74 (reserve legacy 333.34), 174.40. **Simsbury:** William C. Mather, 7. **Westport:** Elizabeth Scofield, 304.50.

NEW YORK—\$15,304.15.

(Donations 5,264.15, Legacies 10,040)

Albany: L. F., for Elbowoods, No. Dak., 2. **Angola:** Miss A. H. Ames, (deceased), 500. **Brooklyn:** Lewis Ave. Ch., for kindergarten at Talladega, Ala., 48; Caroline A. Hopkins, (deceased), 3,060. **Buffalo:** Pilgrim Ch., 17.74. **Churchville:** Union Ch., 21.13. **East Bloomfield:** First Ch., 44.87. **Ellington:** W. M. Soc., for freight on bbl. goods to Thomasville, Ga., 3.81. **Gaines:** Ch., 4. **Honeoye:** Ch., 10.92. **Jamestown:** Mrs. E. C. H., for Tougaloo College, 100. **Massena:** Ch., 5.90. **Mt. Vernon:** Mt. Vernon Heights Ch., 39. **New Lebanon:** Ch., 15.11. **New York:** C. C. J., for Tougaloo College, 20; W. B. C., for

repairs at Pleasant Hill, Tenn., 500; J. H. P., for Talladega College, 100. **Norwich:** R. C. C., for Talladega College, 10; W. P. C., for Talladega College, 5. **Patchogue:** First Ch., 75. **Phoenix:** First Ch., 18. **Roscoe:** Ch., 8.31. **Schenectady:** L. A. S., for Talladega College, 10. **Smyrna:** Martha H. Northup, (deceased), 500. **Syracuse:** Plymouth Ch., 72. **White Plains:** Westchester Ch., 73.36.

Legacies

Berkshire: Julia B. Gummerson, 40. **Brooklyn:** Caroline A. Hopkins, for Mountain Work, \$10,000.

NEW JERSEY—\$641.02.

Egg Harbor: Emmanuel Ch., 16. **Glen Ridge:** Ch., 250. **Montclair:** Miss C. S. H., for Tougaloo College, 15. **Park Ridge:** Ch., 10.53.

Woman's Home Missionary Union of the New Jersey Conference, by Mrs. Willard E. Buell, Treas., \$340.49, (of which from East Orange, Trinity Ch. W. M. S. for Ryder Memorial Hospital, 25; Paterson W. M. Soc., for Margaret Miller Bed, Ryder Memorial Hospital, 50.)

PENNSYLVANIA—\$113.66.

(Donations 19.94, Legacy 93.72)

Charlotoi: Slovack Ch., 7. **Philadelphia:** E. F. F., 2. **Spring Creek:** Ch., 10.94.

Legacy

Kingston: Edward Thomas, 281.16 (reserve legacy 187.44), 93.72.

DISTRICT OF COLUMBIA—\$3,077.95.

(Donations 1,235.33, Legacy 1,842.62)

Anacostia: Campbell A. M. E. Ch., Ladies' Mite Soc., for Brewer Normal School, 5.25. **Washington:** First Ch., 125; Miss E. L. Huntington, (deceased), 1,000.

Woman's Home Missionary Union of the New Jersey Conference, by Mrs. Willard E. Buell, Treas., 105.08.

Legacy

Washington: Emily S. Huntington, 1,842.62.

MARYLAND—\$5.75.

Through the Woman's Home Missionary Union of the N. J. Association, by Mrs. Willard E. Buell, Treas., \$5.75.

OHIO—\$1,998.36.

Akron: F. F., 50; Mrs. J. G. G., 10; A. H. N., 100; C. H. O., 10; C. W. S., 50 for Tougaloo College. **Cleveland:** Hough Ch., 29.47; Dr. W. B. C., for Tougaloo College, 25; D. E. M., 15; G. B. S., 40, for Tougaloo College; R. E. L., 1; Mrs. B. W. P., package goods for Talladega College. **Columbus:** Plymouth Ch., 25; Mary A. Wright, (deceased), 500. **Elyria:** First Ch., 57.75. **Hudson:** M. B., 5.61, for Pleasant Hill, Tenn. **Lorain:** L. M. H. Hospital supplies for Talladega College. **Rock Creek:** Woman's Guild, bbl. goods for Talladega College. **Toledo:** Plymouth Ch., Missionary Soc., box goods for Talladega College; Washington St. Ch., 133.73.

The Congregational Conference of Ohio, by Rev. J. G. Fraser, D.D., Treas., 127.77.

Woman's Home Missionary Union of Ohio, Mrs. Arthur M. Williams, Treas., \$818.03.

INDIANA—\$51.54.

(Donations 10.00, Legacy 41.54)

Gary: Tougaloo Club, for Tougaloo College, 10.

Legacy

Moore's Hill: John Hawkswell, 41.54.

MICHIGAN—\$463.65.

Detroit: F. M. B., 10; C. J. C., 35; S. E. C., 25; J. D., 25; T. W. McC., 100; O. S.

M., 25; E. S. S., 10; M. C. S., 10; Dr. A. L. T., 25; B. M. T., 5, for Tougaloo College; T. W. McG., 25; by J. E. S., for Talladega College, 10; Mrs. R. J. S., for Talladega College, 10. **Ludington:** Primary S. S., for Thomasville, Ga., 4.

Michigan Congregational Conference, by L. P. Haight, Treas., 55.10.

Woman's Home Missionary Union of Michigan, Mrs. L. S. Towler, Treas., \$89.55.

WESTERN DISTRICT

ILLINOIS—\$11,995.21.

(Donations 1,543.85, Legacies 10,451.36)

Aurora: New England Ch., two bbls. goods for Talladega College; Mrs. J. O. M., for Tougaloo College, 100. **Brimfield:** Missy Soc., box goods for Talladega College. **Byron:** Ch., 11.88. **Carpentersville:** First Ch., 3.91. **Champaign:** First Ch., 50. **Chesterfield:** Ch., 4. **Chicago:** Galewood S. S., for American Highlanders, 20; Grand Avenue Ch., Fidelis Class in S. S., for Chandler Normal School, 10; Lincoln Memorial Ch., 8.50; Lincoln Memorial Church, for Talladega College, 25; Millard Avenue Ch., 10; New First Ch., 25; Rogers Park Ch., 25; Seminary Avenue, Fed Ch., 12.75; Waveland Ave. Ch., 12; L. B. Soc., box dormitory supplies for Talladega College; Mrs. B., box goods for Talladega College; Rev. S. B. B., 5; Dr. A. D. D., 10; Dr. I. W. M., 25; Rev. J. D. S., 25 for Talladega College; A. B. F., for Negro work, 1; L. E. H., for Tougaloo College, 25; V. F. L., for Talladega College, 50; F. H. T., 200 for Elbowoods, No. Dak. **Decue:** Ch., 1.70. **Dover:** C. E. Soc., for Dorchester Academy, 5. **Galesburg:** Central Ch. W. H. M. Soc., box goods for Talladega College; Mrs. H. O. C., box goods for Talladega College. **Lacon:** W. M. Soc., box goods for Talladega College. **Moline:** C. W. B., 25; G. W. B., 25; W. P. H., 25; B. S. McG., 7; A. E. M., 15; F. T. W., 20 for Tougaloo College. **Oak Park:** Pilgrim Ch., 65.35. **Ottawa:** A. B., 2; Mrs. M. W. B., 10; J. P. C., 10; Mrs. C. B. T., 35, for Tougaloo College. **Oncida:** Mrs. O. F., box goods for Talladega College. **Peoria:** First Ch., W. M. S., two packages goods for Talladega. **Plymouth:** S. S., 1.49. **Rock Falls:** Ch., 16. **Sandoval:** Ch., 10. **Somonauk:** S. S., 5. **Sterling:** S. S., 6. **Wayne:** Ch., 1.16. **West Chicago:** Ch., 11. **Wilmette:** Ch., 34. **Winnetka:** Ch., 141.95. **Woodstock:** S. S., 5.25.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treas., 406.91.

Legacies

Earlville: Jacob A. Dupee, 3,303. **Morris:** Dana Sherrill, 7,148.36.

IOWA—\$10,548.00.

(Donations 548.00, Legacy 10,000.00)

Atlantic: Mrs. M. A. M., bbl. goods for Talladega College. **Cedar Falls:** R. L., for Talladega College, 100. **Creston:** Mrs. M. C. D., box goods for Talladega College. **Des Moines:** Dr. A. T. E., box goods for Talladega College; W. H. B., 10; J. D. E., 50; Miss A. D. M., 10; J. S. R., 20; Mrs. M. E. W., 5, for Tougaloo College. **Davenport:** Edwards Ch., box goods for Talladega College. **Dunlap:** Missionary Soc., box of hospital supplies for Talladega. **Fort Dodge:** P. H. W., supplies for Talladega College. **Greenfield Hill:** Ch., goods for Talladega College. **Independence:** Miss G. E. P., for building fund, 10. **Lewis:** W. M. Soc., two packages goods for Talladega College. **Marshalltown:** H. G. B., 25; W. A. D., 50; H. J. H., 10; C. C. T., 5 for Tougaloo College. **Freston:** Ch., box goods for Talladega College.

Waterloo: E. J., 25; E. D. P., 5, for Talladega College. **Webster City:** Missionary Soc., two packages supplies for hospital, Talladega, Ala.

Through the Congregational Conference of Iowa, by S. J. Pooley, Treas., from Churches and S. S., 155.50; from W. H. M. U. of Iowa, 67.50.

Legacy

Grinnell: A. K. Hostetter, 10,000.

WISCONSIN—\$834.21.

Beloit: Gridley C. E., 5. **Milwaukee:** Mary J. Barnard, (deceased), 400.

Congregational Conference of Wisconsin, by L. L. Olds, Treas., 372.16.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treas., 57.05.

MINNESOTA—\$239.91.

Mankato: Missionary Soc., two boxes goods for Talladega College. **Worthington:** E. M. S., for McIntosh Ga., 1.

Through the Congregational Conference of Minnesota, by J. M. McBride, Treas., 166.60.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas., 72.31.

MISSOURI—\$248.45.

Kansas City: First Ch., 55.16; J. F. D., 20; A. T. H., 10; Mrs. F. C. K., 25, for Tougaloo College. **Joplin:** First Ch., 2.25. **Lebanon:** First Ch., 8.75. **Neosho:** First Ch., 12. **St. Louis:** Pilgrim Ch., 27.98. **Webster Groves:** First Ch., 20.50.

Congregational Conference of Missouri, by P. A. Griswold, Treas., 66.81.

KANSAS—\$197.90.

Humboldt: E. N. E., 3. **Kansas City:** Ruby Avenue Ch., 2.90. **Leavenworth:** Ch., 8.50. **Topeka:** Central Ch., 104.51; East Indianola Ch., 4. **Wichita:** Mrs. N. J. M., 10.

Woman's Home Missionary Union of Kansas, by Ella M. Pixley, Treas., 64.99.

NEBRASKA—\$180.09.

Arcadia: Ch., 10. **Doniphan:** Ch., 5. **Franklin:** Ch., 10. **Fremont:** Ch., 20. **Neigh:** C. E. Soc., for Dorchester Academy, 5. **Santee:** Ch., 8.

Woman's Home Missionary Union of Nebraska, Mrs. C. J. Hall, Treas., 122.09.

SOUTH DAKOTA—\$146.31.

Armour: Ch., 20. **Bonesteel:** Ch., 7.34. **Chamberlain:** Ch., 3.50. **Redfield:** Ch., 11.65. **Scenic:** Ch., 1.70. **Vermillion:** Ch., 15.79. **Watertown:** Ch., 13.35.

Woman's Home Missionary of South Dakota, by Mrs. B. L. Burgess, Treas., 72.98.

COLORADO—\$100.20.

Colorado Springs: First S. S., for S. A. at Saluda Seminary, 28. **Denver:** Ohio Ave. Ch., 21. **Hayden:** Ch., 10.

Woman's Home Missionary Union of Colorado, Mrs. J. A. Robertson, Treas., 41.20.

WYOMING—70c.

Van Tassell: Ch., 70c.

ARKANSAS—\$11.25.

Little Rock: First Ch., 11.25.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$160.46.

Bay Point: 1.45. **Grass Valley:** 1.80. **Lockeford:** 1.71. **Loomis:** 10.80. **Mill Valley:** 3.47. **Oakland:** Pilgrim, 4.46. **Palo Alto:** 14.88. **Paradise:** 1.80. **Petaluma:** 27.48. **Pittsburg:** S. S., 16c. **Redwood**

City: 21.60. **Rio Vista:** S. S., 20c. **San Francisco:** First, 54; Ocean View, 2.22; Spanish and Italian S. S., 27c. **Sanger:** Salem Ch., 4.10. **San Lorenzo:** S. S., 1.05. **San Rafael:** 4.18. **Santa Rosa:** First Ch., 1.05. **Sunol Glen:** 1.62. **Tulare:** 2.16.

CALIFORNIA (Southern)—\$6,017.42.

(Donations 4,250.38, Legacies 1,767.04)

Azusa: Katherine Moore, (deceased), 2,916.67. **Lemon Grove:** 4.80. **Long Beach:** 37.20. **Los Angeles:** Bethany, 2.40. Colegrove, 2.40; Ch. of Messiah, 14.69; East Ch., 93c; First, 50; Park Ch., 11.52; Plymouth, 14.40. **Manhattan Beach:** 1.50. **Ontario:** 224.68. **Pasadena:** First, 37.50; Pilgrim, 19.92. **Redlands:** 38.40. **Redondo Beach:** 86c. **Riverside:** 15. **San Diego:** First, 25.96; Logan Heights, 3.60; Ocean Beach, 89c; Mrs. M. V. McKee, 666.66. **Santa Ana:** 20. **Whittier:** 30.

Woman's Home Missionary Union of So. California, 110.40.

Legacies

Escondido: Joseph A. Bent, 133.33. **Los Angeles:** Mary E. Denison, 522.60. **Redlands:** C. M. Baxter, 1,111.11.

IDAHO—\$46.33.

Boise: Wright Ch., 5. **Brunneau:** 4. **Challis:** 10. **Mullan:** S. S., 2.14. **Pocatello:** 23. **Wallace:** 2.19.

OREGON—\$156.16.

Clackamas: 1.50. **Ingle Chapel:** 5.25. **Forest Grove:** 13.71. **Ontario:** 5. **Portland:** Highland, 70c; Sunnyside, 20.

Woman's Home Missionary Union of Oregon, 110.

WASHINGTON—\$135.83.

Arlington: 14. **Forks:** 2. **Granite Falls:** 1. **Kirkland:** 1.33. **Monroe:** 3. **Seattle:** Edgewater, 1.50; Finnish, 2; Plymouth, 60. **Tonasket:** 1. **Walla Walla:** First, 50.

THE SOUTH, &c.

KENTUCKY—\$24.30.

Ludlow: Mabel Memorial Ch., 5.
Through the Congregational Conference of Ohio, by Rev. J. G. Fraser, Treas., 17.
Through the Woman's Home Missionary Union of Ohio, Mrs. Arthur M. Williams, Treas., 2.30.

NORTH CAROLINA—\$1,000.

Wilmington: "Gregory Normal Institute Fund," (for 1920-21), 1,000.

GEORGIA—\$463.56.

Athens: "Friends of Knox Institute," 413.56. **Groveland:** Rev. C. F. L., 30. **Savannah:** J. O. D., 20.

ALABAMA—\$8,000.

Mobile: "Emerson Institute Fund," (for 1920-21), 8,000.

TEXAS—\$30.00.

Plymouth Conference of Texas Congregational Churches, Colored, by Rev. D. J. Flynn, D. D., 30.

FLORIDA—\$39.00.

Dunnellen: Dr. J. F. S., for Fessenden, Fla., 10. **Martin:** Union Baptist Ch. for Fessenden, Fla., 5; N. T., for Fessenden, Fla., 5. **Ocala:** J. E. A., 5; Judge B., 1; A. T. T., 5; B. M., 5 for Fessenden, Fla.

Woman's Home Missionary Union of Florida, by Mrs. Fred R. Marsh, Treas., 3.

TENNESSEE—\$5.00.

Pleasant Hill: Mrs. R. Jones, for Pleasant Hill Academy, 5.

FOREIGN—25 Cents.

Czechoslovakia: Chvaly Orphanage, 25c.

Congregational World Movement: 55,-771.72.

INCOME—\$142,520.57.

Andrews Theological Hall, Talladega College, 25.43; **Atterbury Endowment Fund,** 251.85; **Avery Fund,** 483.62; **A Friend,** 5.04; **Charles M. Baxter Scholarship,** 50.37; **Eunice Hatch Baxter Scholarship,** 50.37; **Barnes Memorial Scholarship,** for Talladega College, 5.04; **Catherine A. Blake-man Endowment,** 95.70; **William Belden Scholarship,** for Talladega College, 60; **M. R. Bishop Endowment,** 2.52; **Mrs. S. N. Brewer Endowment,** 51.89; **The Julia E. Brick Endowment Fund,** for Bricks, N. C., 8.155; **The E. A. Brown Scholarship Fund** for Talladega College, 35.76; **Brown Fund,** for Colored People, 50.37; **Mrs. Merriam T. Brown Fund,** 25.18; **Henry Ward Beecher Memorial Fund** for Talladega College, 730.14; **Mehtabel C. B. Baxter Endowment,** 144.81; **Howard Carter Endowment,** 25.18; **De Forest Endowment** for Talladega College, 1,007.40; **C. F. Dike Fund** for Straight College, 251.85; **William E. Dodge, Theo. Endowment** for Talladega College, 251.85; **The Dewing Endowment,** 676; **Eldridge Fund,** 503.80; **Erwin & Other Funds** for Talladega College, 5,500; **Evell Theological Fund** for Howard University, 50.37; **Fitts & Warner Fund** for Wilmington, N. C., 50; **Rev. B. Foltz Endowment,** 50.37; **Rev. Robert Ford Endowment,** 10.07; **Goodnow Hospital Fund,** for Talladega College, 352.58; **The Gregory Fund,** for Books, 10; **Graves Theological Scholarship** for Talladega College, 251.85; **Elsie G. Green Endowment,** for Nat. Ala., 47.85; **Charles M. Hall Fund,** 98,247.08; **Elizabeth S. Hall Endowment,** 50.37; **Rachel R. Hamilton, Endowment,** 50.37; **Irenus Hamilton Endowment,** 75.56; **Hammond Endowment** for Straight College, 251.85; **E. A. Hand Endowment,** 25.18; **Clara E. Hillyer Fund,** 2,261.62; **Holmes Memorial Endowment** for Cappahosic, Va., 1.26; **Howard University Theological Endowment,** 2,014.79; **Henry W. Hubbard Endowment,** 2,355.31; **Thomas L. Johnson Endowment,** 2,014.79; **H. W. Lincoln Theological Scholarship,** for Talladega College, 50.37; **Mrs. P. N. Livermore Scholarship,** for Pleasant Hill, Tenn., 86.27; **Luke Memorial Scholarship Endowment,** for Talladega College, 21.85; **A. Minor Endowment,** 25.18; **Samuel Morrill Endowment,** 25.18; **Rev. George Z. Meehlin Endowment,** 17.62; **Hannah L. Morton Endowment,** 95.18; **Sarah J. Nason Endowment,** 25.18; **George L. Newton Endowment,** 251.85; **Mary E. Page Endowment,** 10.07; **Piedmont College Endowment,** for Piedmont College, Demorest, Ga., 810; **S. W. Pierce Endowment,** through the W. H. M. U. of Iowa, 12.59; **C. B. Rice Memorial Endowment** for Talladega College, 22.15; **J. S. Ricker Endowment,** 251.85; **J. S. Ricker Endowment,** through the W. H. M. U. of Maine, net, 204.96; **Wm. H. Richardson, Endowment,** 668.38; **John Roy Theological Scholarship,** 50.37; **Seymour Straight Endowment,** for Straight College, 205.21; **Sophronia L. Stark Endowment,** 97.02; **Belinda Sanford Endowment,** 50.37; **Strong Memorial Endowment,** 6,160.77; **S. M. Strong Endowment,** for Saluda, N. C., 251.85; **Stone Theological Scholarship** for Talladega College, 50.37; **Timothy Smith Endowment,** 294.43; **Stephen Stickney Mountain Educational Endowment,** 1,400.99; **Horace G. Story Endowment Fund,** 73.11; **Student Aid Endowment,** for Talladega College, 1.06; **Straight University Scholarship,** 147.99; **Talladega College Endowment,** 2,250.62; **Mary W. Thompson Endowment,** 25.18; **E. G. Upson Scholarship** for Tougaloo College, 100.74; **Margaret Upson Scholarship,** for Tougaloo College, 239.76; **R. M. Tenny Scholarship,** for Talladega College, 50.37; **Maria**

W. Warriner Endowment, 50.37; Seth Wadhams Endowment for Talladega College, 50.37; Comfort Ward Endowment, for Wilmington, N. C., 11.32; A. Westworth Endowment, 47.85; Dr. M. C. Williams Endowment, 25.18; Addie Wing Williams Endowment, Mountain Educational, 7.50; Mary E. Wilcox Memorial Scholarship for Talladega College, 50.37; Samuel White Endowment, 151.11; J. & L. H. Wood Theological Scholarship for Talladega College, 50.37; Yale Library Fund for Talladega College, 26.44; Caroline M. Martin Endowment for Demorest, Ga., 100.74; McIntosh, Ga., 100.74; Memphis, Tenn., 100.74; Clinton, Miss., 100.74; New Orleans, La., Straight College, 100.74; Bricks, N. C., 100.74; Kings Mountain, N. C., 100.74; Cotton Valley, Ala., 100.74; Marion, Ala., 100.74; Fessenden, Fla., 100.74; Evarts, Ky., 100.74; Santee, Neb., 100.74; Santuree, Porto Rico, 100.74; Austin, Tex., Tillotson College, 100.74.

TUITION \$90,866.32.

Cappahosic, Va.	\$1,104.25
Beaufort, N. C.	62.00
Bricks, N. C.	4,894.78
Kings Mountain, N. C.	1,692.02
Saluda, N. C.	770.85
Troy, N. C.	1,272.80
Wilmington, N. C.	2,401.76
Charleston, S. C.	4,015.00
Greenwood, S. C.	2,218.91
McIntosh, Ga.	1,236.22
Athens, Ga.	2,221.78
Macon, Ga.	3,499.31
Thomasville, Ga.	2,202.25
Fessenden, Fla.	913.81
Athens, Ala.	1,847.30
Florence, Ala.	2,580.00
Fort Davis, Ala.	570.50
Marion, Ala.	3,481.91
Mobile, Ala.	3,150.75
Talladega, Ala.	11,476.00

Lexington, Ky.	1,098.58
Memphis, Tenn.	11,372.85
Pleasant Hill, Tenn.	4,382.06
Clinton, Miss.	708.73
Moorhead, Miss.	1,454.25
Tougaloo, Miss.	4,495.58
New Orleans, La.	9,298.44
Austin, Tex.	4,076.45
Santee, Neb.	185.55
Provo, Utah	1,364.49
Vernal, Utah	817.14

SLATER FUND PAID TO INSTITUTIONS

\$2,550

For Talladega College	\$750.00
For Tougaloo College	750.00
For Straight College, New Orleans	750.00
For Brewer Normal School, Greenwood, S. C.	300.00

Summary of Receipts for September, 1920

Donations	\$ 94,223.66
Legacies	34,883.29

Total \$129,106.95

Income	142,520.57
Tuition	90,866.32
Slater Fund	2,550.00

Total \$365,043.84

Summary of Receipts Twelve Months.

From Oct. 1, 1919, to Sept. 30, 1920

Donations	\$341,273.61
Legacies	118,339.00

\$459,612.61

Income	142,520.57
Tuition	90,866.32
Slater Fund	2,550.00

Total \$695,549.50

